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To the credit whereof, an ancient

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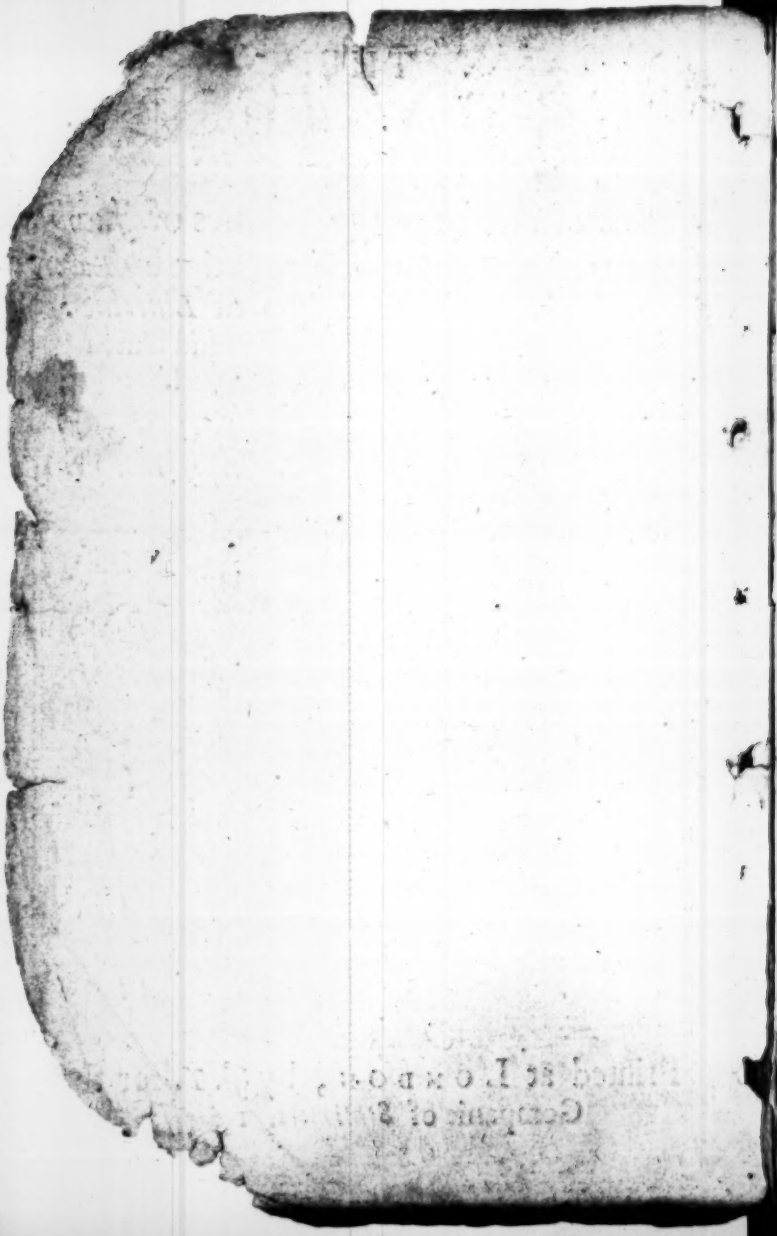

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TO THE CHRISTIAN READER.

ALbeit theſe our happy dayes, in ſome reſpect, good Chriſtian, have and enjoy divers and ſundry works, tending to the ſubverſion of *Belial*, and the erection of godlineſſe: yet conſidering, that as earthly, ſo wee ſpirituall ſouldiers, ſeldome run to the watch without alarme; I thought it convenient to call upon you with this grave and godly book, of long time hid in Hebrew, now come to light in Engliſh. The malice of the Jewiſh people in concealing it, by reaſon of Chriſt the righteous, ſo often prefigured, was intolerable; but the ſingular providence of God in preſerving it, unſpeakable; and now at laſt though chargeable, yet fruitfull is the expreſſing, and printing in our naturall language of this ſo worthy, ſo golden a writ: being of it ſelf, without the acceſſary painting of eloquent ſpeech, a Mirrour for Princes, a Preacher for all Chriſtians, a beautifull glaſſe for women, for children, ſervants, and ſuch like; a wiſe, plauſible, and moſt ready ſchoolemaſter, for to apply to eve-

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ry particular estate his peculiar property. Art thou a Prince, a Magistrate, a Ruler? let *Judah* rule thee: If thou thinkest upon manly courage, hee teacheth valiantnesse: if thou seek to govern aright, he willeth thee to fly tyranny: if thou thirst after manners of life, he foundeth it out, that vain-glory, fornication and discord, blemish, weaken, and at length utterly consume nobility. Let me proceed farther and ask a question: Art thou a bishop, a minister, a preacher of Christs birth, life, and death? behold *Levi* as a Lanterne. Thou canst teach thy selfe, but he can teach thee better: thou speakest to others, hearken to him that talketh to thee; of thy office, how holy it is, how honourable, the contemners thereof how miserable; by whom begun, continued, and confirmed: of thy state of life, what, and how it should be; *Nunquam sine Sale, sine Sole:* to be short, of thy blessednes, if thou art godly, wise, and learned: of thine & their plagues where thou livest, if wicked and ignorant. What should I say more? Look upon *Jacob*, O you Parents, peruse the twelve godly Fathers in time and order: learn of him and his, to pray to God in Christ

Levi.

Jacob.

Chriſt his Name for your children, have regard to their inſtruction: the want of the former, your children ſhall miſſe: the neglect of the latter, you your ſelves ſhall bewail. For the hearty prayer of a Father to the Almighty for his children, is a right ſingular benefit: but he that for fooliſh pity giveth them the bridle, is before God accounted a guilty partaker of their ſinfull race. View this book therefore, hearken how to teach your ſelvs and your children. You have already handled a Sick mans Salve, enjoy now at length a Sick mans tongue, to inſtruct them when you leave them, and what to leave them when you die: elſe their end will be lamentation, but yours lamentable miſery. And come you hither you children of the earth; read, ſee, and ſay that old father *Ruben*, with his good brethren, readily and rightly deſcribe the bleſſed path of righteouſneſs, and the forlorne way of *Belial*, the one to fly, the other to follow. Wilt thou begin with the eldeſt, for that old age ſeemeth wiſeſt? ſtop not then the ears of thy heart and body to ſo wiſe and ſweet a charmer. O the number, O the ugliſome portraiture of thoſe deadly ſpi-

rits, that he hath so orderly numbred, and cunningly coloured!

Lechery,	*Pride,*
Envie,	*Vain-glory,*
Gluttony,	*Unrighteousness,*
Bravery,	*Wilfull ignorance.*

All these, as they seem, are indeed pernicious: but the former is most detestable, the end whereof is consumption of this earthly body, and destruction of the soul. Which wel-spring and puddle of evil, if thou wilt have dried up, cease from drunkenness: if not see it, have not a narrow and greedie eye upon a beautifull face: if not drink, yet stop thy mouth from busie questions with women: to conclude, if not therein be ducked and drowned, use labour, tame youthfulnesse. *For in this I ever-shooting my selfe,* (saith *Ruben* to his Children) *defiled my Fathers bed. Therefore look not upon the beauty of women, muse not upon their doings, but keep your selves occupied either in learning, or some work; charge your wives and daughters that they trim not their heads; will them to chasten their looks, for every woman that deals deceitfully in those things, is reserved to the punishment of the world to come.* Which trade of

of life to eſchew, ſeeing it is difficult, without the fulfilling of the law, and the law partly conſiſteth in mutuall love; ſtrive, with *Simeon* the ſecond brother, to avoid ſtrife, which blindeth the minde, pineth the body, provoketh murder. The remedie whereof, is both forgiving and forgetting. Take to thee *Joſephs* cheerfull countenance, a perfect platform of a quiet minde: yet ſet before thine eyes *Simeons* withered hand, a right plague for ſuch a ſin. All which diſquietneſs and miſchief ſafely to ſet aſide, let not *Judah* be ſet apart. Gather by him experience, that for a man to glory in his own works is ſinfull, and he which upbraideth another mans vice, ſtandeth ſlippery. *Judah* choked *Ruben* his eldeſt brother with his fornication: mark, who ſinned immediately but envious and railing *Judah*? Did he not offend after the fleſh in the Canaanites houſe? did he not take a wife without conſent of his Parents? two great ſins, and alas in theſe our daies too much uſed; yet puniſhed, the one with want, or at leaſt ſmall joy of children, ſaith father *Judah* the Patriarch; but the other with intolerable danger of body

Simeon.

Judah.

and soul, saith St *Paul*. Wherefore abstain from wine, abhor drunkennesse: for such an one slandereth not, rehearseth not another mans sins, breedeth no sedition, but embraceth love and charitie in a
Issachar. single heart: as good Father *Issachar*, who never railed, nor was hurtfull and spitefull to his neighbour, never ate his meat alone, but gave part to the poore; never removed the bounds and marks of other mens ground, but loved all men as his naturall children. O that as we read this, so we might expresse the same in life and conversation. Mercy and Love is a precious Jewell, the maintainers whereof being jointly connexed, prosper; once dissevered, come to nought. For the waters
Zebulun. (saith *Zebulun*) wash away the sand, when the stones and timber are dissolved: whose mercy and singular compassion was rewarded singularly. Sift his testament, resemble his rare charity, in cloathing the naked, and feeding the hungrie, known and unknown, as well strangers as his country-men. Let not the spirit of
Dan. *Dan* possesse your minde. Suffer not the
Gad. wrath of *Gad* to settle in your heart: for such work with three sore instruments,

bitter

bitter ſpeech, treachery, and violent hands, yeelding fruit not much unlike, as you may reade, as you may ſee. Wilt thou be taught the ready path to that that thou doſt ſeek? Two waies there be (ſaith *Aſher*) Vice the one, the other, Vertue. *Naphtali*'s race. Embrace the latter, eſchew the former. But he that walketh in them both, blindeth men, deceiveth himſelf, & mocketh God, whoſe double-faced dealing ſhall be double puniſhed. Such are the covetous, ſuch are they that are merciſull in evilneſſe, ſuch are they, ſaith *Aſher*, that faſt from meats, but not from fornication. Have therfore a ſimple heart, with righteous *Joſeph*, the bleſſed of the Lord, that right figure of Jeſus Chriſt: for hatred he ſhewed love: being curſed he bleſſed: being ſhot through he did not ſo much as bend his bow: albeit his brethren would have ſlain him, albeit they caſt him into a Well, though they ſold him as a bond-ſlave, and that to ſtrangers, and ſuch as hated ſhepheards to the death, of whom he was whipped and tormented, yet he, when they ſtood in fear, gave them comfort; when they were well-nigh famiſhed, gave them food: when

Aſher. *Naphtali.* *Joſeph.*

when by his authority he might destroy, he by his authority did preserve: being their Lord, using them as his betters: being their brother, accepting them as his children: their unkindness not spoken of, their conspiracies forgotten, their cruell dealing most lovingly, most mercifully forgiven. You have heard his love towards his neighbour, hearken his obedience toward God: when he was miserably afflicted, did he rage and swell? when he was made a bond-slave of a free mans son, did he cry out on heaven? being utterly forsaken, did he impatiently accuse Gods justice? no, *Expectans expectavit Dominum*: And at the last, the Lord which hid his face did shew his countenance; of a caitiffe, in respect, making him free; of a free-man, wealthy; of a wealthy subject, an honourable personage, Lord President of *Pharaoh*'s land: whom the Egyptians being alive loved: being dead, loved: being rotten, loved: whom living, neither wealth nor woe could make to swell: neither promise or threats of the Egyptian strumpet could make slide: and therfore being dead, neither world, devil, nor mans policy could

make

make forgotten. O that our mortall race might thus begin, thus perſevere, might thus, thus O Lord, moſt happily finiſh. The ſpirit is willing, but the fleſh is weak. Learne therefore of *Benjamin* to enflame thy heart, that thou maiſt be ready both in body and ſoul. Let us, ſaith *Eccleſiaſt.* *commend* (and ſo ſay I, let us behold) *the noble famous men, and the generation of our fore-elders. For many glorious acts hath the Lord done in them, and ſhewed his great power ever ſince the beginning.* Upon the conſideration whereof, and eſpecially for that I would have nothing wanting in this book that might ſerve thy contentation, I thought it as well pertinent to deal with the righteous Father, as with the godly children. For to ſhadow a face only without a body, hath his deſerved commendation: but who ſo painteth a leg without a body, or a body without a head, it ſhall not be amiſſe, as I ſuppoſe, as well to tearme him a fooliſh painter, as to judge the thing undiſcreetly painted. Wherefore as well to ſee the head as the leg, and to heare the Father as the children, I have faithfully drawn out of Scripture (and not according to my fancie

Benjamin. Eccleſ. 14.

fancie fashioned) the death and testament of *Jacob*, that blessed and right happy Father, added to this ancient monument of the Children. Therefore, to recompence my paines, reade them, but reade them diligently; neither reade only, but be content to follow. For the imitation of good and godly men, is the direct way and course to godlinesse: So may we account of *Jacobs* blessing: So may we throughly challenge to be his children: Children, I mean, not by flesh, but spirit. The Lord which made heaven and earth, the Lord which gave his Sonne to shed his heart-bloud for us, GOD which disposeth all things to his pleasure, preserve our King, increase our Faith, and make us thankfull for his benefits. *Amen.*

Richard Day.

The Teſtament of *Jacob*, made at his death, to his twelve Sonnes, the Patriarchs, concerning what ſhould betide them in the laſt dayes: gathered out of *Geneſis* 48, 49. and added unto this Book.

Come, hearken, my Sonnes, two things I give,
my bleſsing and my ban:
The firſt, to them that godly live;
the laſt, to wicked man.

The Teſtament of *Jacob.*

IAcob the ſonne of Iſaac, borne of Rebekah in the yeare of the world 2108. his Father being threeſcore yeares of age, was a perfect man and righteous, dwelling in Tents; not given to pleaſure and hunting, as his elder brother, elder by nature, not by grace. For the elder ſhall ſerve the younger, ſaith the Lord. Why? not for that Jacob had ſo deſerved but GOD had ſo appointed. Will therefore when he thus by the determinate will of God, and heavenly diſpoſition, which ordereth all things whatſoever, had got his brothers birth-right, and his Fathers bleſſing, his parents conſidering that the ſlippery dayes of carnall copulation did approach, and warily fearing his Brother Eſau, for that he conceived murder in his heart, and inſtituted a birth-day for his divelliſh purpoſe, ſent him from

Gen. 23. Simple for innocence.

Jacob beloved, not of merit, Rom. 9. but of grace.

Gen. 25. Gen. 26. Gen. 27.

Beer-

Beer-ſheba to Meſopotamia to Laban his mothers brother, there honeſtly to take a wife, and quietly to live. For matrimony, without conſent of Parents, and due conſideration of either partie contracted, as it breedeth their diſquietneſs, ſo it prouoketh Gods diſpleaſure. Jacob therfore, after long trauell, being placed with his Vncle Laban, and ſerving him foureteene yeeres in labour and paine, (albeit he was the Childe of Promiſe, the Bleſſed of the Lord, borne of a Free woman, and that which is more, his Vncles bone and fleſh, and Lord of Canaan: not arguing with himſelf as the worldly Children of this earth, ſaying, Shall I which am a free and wealthy mans ſonne be made a ſeruant? Shall I be a drudge in my kinſmans houſe, being ſent to marry, and not to ſerue?) had giuen him by Laban to Wife for his good ſeruice (by which GOD bleſſed that little that Laban had before) his two Daughters, Leah firſt, then Rachel, with their handmaids, Bilhah and Zilpah: of whom, according to the Promiſe made to him in Bethel, that his ſeed ſhould

A caueat for mariage.

Trouble and pain are deſtined to the Elect.

An example for children.

A godly note for ſeruants.

ſhould be multiplied, he begat twelve ſonnes, twelve godly Fathers of the earth.

Ruben.	Dan.	Iſſachar.
Simeon.	Naphtali.	Zebulun.
Levi.	Gad.	Joſeph.
Juda.	Aſher.	Benjamin.

Thus he being bleſſed of the Lord, as well in Children as in ſubſtance, returned againe to his native Countrey, he and his Children, there to live, and there to die. But behold the divine providence of God! after three and thirty yeeres expired, he was removed from Canaan to Goſhen in Egypt, by meanes of his ſon Joſeph, chiefe Steward of Pharaohs land, whom his brethren heretofore had ſold. Where, when he had lived 17. yeeres, and ſeen his family encreaſed exceedingly, to his great joy and comfort no doubt, eſpecially all the other Countries about being plagued with a great famine, and he by Gods mercy not greatly feeling the ſame, perceiving alſo his troubleſome pilgrimage drawing to an end, called his Sonne

Mans life is but a pilgrimage.

God alway provideth for the righteous.

Joſeph **unto him, and ſaid,** If I have found grace in thy ſight, oh put thy hand under my thigh (**for in this order they tooke an oath in** Jacobs **time**) deal mercifully with me and truly, bury me not in Egypt, but let me ſleep with my Fathers: **Where noting his ſure faith in the Promiſe of God made to his Fathers, willed him to looke for** Canaan **his hoped inheritance, and not to truſt in** Pharaohs **land. To which his requeſt, when** Joſeph **his loving ſon obediently did condeſcend,** Jacob **taking a little more ſtrength unto him, and ſitting up, deſirous alſo to ſhew forth the great goodneſſe of the Lord in preſerving him and his, ſaid:** GOD Almighty appeared unto me at *Luz*, in the Land of *Canaan*, and bleſſed me: ſaying, Behold, I will make thee fruitfull, and cauſe thee to multiply, and will make a great number of people of thee, and will give this Land unto thy ſeed for an everlaſting poſſeſſion. Thy ſons, *Manaſſes* & *Ephraim*, I take as mine own, their own brethren ſhall be called after their name. As I came from *Meſopotamia*, *Rachel* dyed in the Land of *Canaan*, and was buried by the way to *Ephrata*, the ſame is *Bethlehem*.

Parents ought to tell their children Gods bleſſings.

That is, ſhall be under their tribes.

Then

Then Jacob, **albeit ſomewhat dimme for age, beholding** Joſephs **two ſonnes, ſaid:** What are theſe? **To whom** Joſeph **anſwered:** They are my ſons which God hath given me. O bring them to me, **ſaid** *Jacob*, and let me bleſſe them: I had not thought to have ſeen thy face *Joſeph*; yet lo, God hath ſhewed me thy ſeed.

God, in whoſe ſight my fathers *Abraham* and *Iſaac* did walk: GOD which hath fed me all my life long unto this day, and the Angel which hath delivered me from all evil, bleſſe theſe lads, and let my name be named on them, and the name of my Fathers, *Abraham* and *Iſaac*, and that they may grow into a multitude in the midſt of the earth.

Counted as one of his children, not that they ſhould pray unto him being dead, as Eckius gathered.

Christ.

When as Joſeph **lifted his Fathers hand from** Ephraim **to** Manaſſehs **the elder,** Jacob **ſaid,** Let it be, I know well, my ſon, he ſhall alſo be a great people, but his yonger brother ſhal be greater: in thee let Iſrael bleſſe and ſay, God make thee as *Ephraim* & *Manaſſeh*. **After this he fainting ſaid:** Behold, *Joſeph*, I die: God ſhalbe with you, and bring you again to the land of your fathers. Moreover, I give unto thee a portion of land above thy brethrē, which

God hath mercy on whom he will.

By faith Jacob divideth the Land, as yet but hoped for.

conquered by ſword and bow of the Amorites. And come you hither alſo, O my children, that I may tell you what ſhall come on you in the laſt dayes: Gather ye together, and heare ye ſonnes of *Jacob*, hearken unto *Iſrael* your Father.

Begotten in my youth.

Ruben, my firſt-born, my might, my ſtrength, excellent in dignity and power, unconſtant as water, thou ſhalt not excell, becauſe thou didſt defile my couch.

Levi had no Tribe, and Simeon was under Judah. Jud. 1.

Simeon and *Levi*, Brethren in evil, who in your wrath ſlew a man, & in your ſelf-will digged down a wall: Curſed be your wrath, for it was ſhameleſſe, and your fierceneſſe, for it was cruell. I will divide you in *Jacob*, and ſcatter you in *Iſrael*.

Bleſſings of Judah a worthy captaine.

Judah, thy hand ſhall be on the necke of thine enemies. Thy brethren ſhall ſtoop unto thee: as a Lyons whelp ſhalt thou come up from the ſpoil: thou ſhalt couch as a Lyon, and as a Lyoneſs; who ſhall ſtirre thee up? 2. The Scepter ſhall not depart from thee, nor a Law-giver from between thy feet, untill *Shiloh* come: all Nations ſhall ſeeke after him.

A noble Prince, Chriſt.

3. A fertile Land.

3. Thou ſhalt binde thy Aſſe Fole to the Vine, and the Aſſes Colt to the beſt Vine; thou ſhalt waſh thy garment in wine,

wine, and thy cloak in the blood of grapes: thy eyes ſhall be red with Wine, and thy teeth white with Milk.

Zebulun, thou ſhalt dwell by the ſea ſide, and thou ſhalt be a Haven for ſhips: thy border ſhall be unto *Zidon*.

Iſſachar, thou ſhalt be a ſtrong Aſſe, couching down between two burdens: And thou ſhalt ſee that reſt is good, and that the Land is pleaſant, and ſhalt bow thy ſhoulder to beare, and ſhalt be ſubject unto tribute.

Dan, thou ſhalt judge the people, as one of the Tribes of Iſrael. *Dan*, thou ſhalt be a ſerpent by the way, an Adder by the path, biting the horſe heele, ſo that his Rider ſhall fall backward. Judges 13, 14, 15, 16. **Then** Jacob **foreſeeing in his minde the great calamitie that ſhould betide his poſterity, comforting himſelf, and reſting in Gods promiſe, cried out with heart and minde:** O Lord, I have waited for thy ſalvation.

Gad, an hoaſt of men ſhall overcome thee, but thou ſhalt overcome at the laſt. Joſh. 1. 21.

And what ſhall I ſay to *Aſher*? his bread ſhall be fat, and he ſhall have pleaſures for a King. Num. 33.

Naphtali is a hinde, ſent for a preſent, Judg. 4. 5.

giving goodly words.

The bleſſing of Joſeph. Encreaſe of family.

Joſeph is a flouriſhing Bough by a Well ſide, the ſmall boughs ſhall run upon the Wall. The Archers ſhot againſt him, and hated him: but his bow was made ſtrong, and his Arms ſtrengthened by the hands of the Almighty God of *Jacob*. Out of him ſhall come an Heardman, a ſtone in *Iſrael*. All theſe things ſhall come from my Fathers God, which hath helped thee, and bleſſed thee with bleſſings of the Heaven, with bleſſings of the deep beneath, with bleſſings of the breaſt and womb. The bleſſings of (me) thy father, that I give thee, are ſtronger than the bleſſings that I had of mine Elders. Untill the end of the hils of the world they ſhall be on thy head.

All things come of God.

Benjamin ſhall ravin as a Wolf, in the morning he ſhall devoure the prey, and at night divide the ſpoil. And now when I ſhall be gathered to my people, bury me with my fathers, in the cave that is in the field of *Ephron* the Hittite, in the cave that is in the field of *Machpelah*, which is before *Mamre*, in the land of *Canaan*, which *Abraham* bought with the field of *Ephron* the Hittite, for a poſſeſſion to bury

Not for the holineſſe of the place, but for memory of Gods Promiſe.

bury in, where as were buried *Abraham* and *Sarah* his wife, and *Iſaac* with *Rebekah*, and there I buried *Leah*. The Field, and the Cave that is therein, was bought of the Children of *Heth*.

When Jacob had made an end of commanding all that he would unto his ſons, having lived one hundred forty and ſeven yeares, hee plucked up his feet into the bed, and quickly died. Then Joſeph falling upon his Fathers face, and kiſſing him with teares, cauſed him to be embalmed by Phyſicians, to the ſpace of forty dayes, and mourned for him threeſcore and tenne dayes. Who departing from Egypt into Canaan, with noble men of the Land in Chariots and horſe-men, buried him in the place which Jacob had appointed.

A token of a good Conſcience.

The

The Teſtament of *Ruben*, made to his Children at his death, concerning the things that he had in his minde, by the ſuggeſtion of the Spirit of fore-knowledge.

Behold, the Pot, the Beare, the Bed,
doe note the ſtrength, the luſt
Of Ruben, *and unconſtant head,*
who therefore was accurſt.

THis is the copie of Rubens Teſtament, concerning all the things which he gave in charge to his children before he died, in the 125. yeare of his life. Two yeares after the deceaſe of Joſeph, his children and childrens children came to viſite him in his ſickneſſe, and he ſaid unto them:

My children, I die, & go the way of my Fathers. And ſeeing there his brethren, Judah, Gad, and Aſher, he ſaid unto them; Lift me up, my brethren, that I may tell you and my Children the things that I have hidden in my heart, for I am hencefoorth drawing to my long home. Then ſtanding up, he kiſſed them, and weeping ſaid; Harken, my brethren, and you my children, give ear to the words of your father Ruben, mark what I give in charge to you. Behold, I command you this day before the God of Heaven, that ye walke not in the ignorance of youthfulneſſe and fornication wherein I overſhot my ſelfe, and defiled the bed of my Father Jacob. For I aſſure you that the Lord did therefore ſtrike me with a ſore plague in my flanks

Death is our long home.

Fornication plagued. Gen. 15.

flanks the space of seven moneths, and a I had perished if my Father b Jacob had not prayed to the Lord for me, because he was minded to have slain me. I was thirty yeares old when I did this evil in the sight of the Lord, and seven moneths was I sicke to the death, and with a free heart did I seven yeare penance before the Lord. I drank no wine nor strong drink: no flesh came within my mouth, I tasted not any fine bread: but I mourned for my sinne, for it was great, and there shall none such be done in Israel. And now, my sonnes, heare me, that I may shew you what I saw concerning the seven spirits of errour in my repentance. Belial giveth seven spirits against a man, which are the welsprings of youthfull workes: and seven spirits are given man in his Creation, whereby all his workes are done. The first is the spirit of Life, wherewith is created his being. The second is the spirit of Seeing, wherewith cometh lusting. The third, the spirit of Hearing, wherewith cometh learning. The fourth is the spirit of Smelling, wherewith cometh delight, by drawing in of the

a Prayer and repentance stayeth Gods wrath.

b The blessing and prayer of a father, to God for his children, of what benefit.

In repentance the heart is to be considered, not externall action.

The eight Instruments wherby man worketh, and the effect of them.

1. Life.

2. Seeing.

3. Hearing.

4. Smelling.

the aire, and by breathing of it out again. The fift is the spirit of Speech, wher with knowledge is made. The sixt is the spirit of Tasting, wherof cometh the feeding upon things that are to be eaten and drunke, and through them is engendered strength, because the substance of strength is in meat. The seventh is the spirit of Seed and Generation, wherewith entereth in the lust of pleasure.

5. Speech.

6. Tasting.

7. Seed, and of what property.

For this cause it is the last of creation, and the first of youth, because it is full of Ignorance, and Ignorance leadeth the yonger sort as a blind body into the ditch, and as an ore to the stall. Among all these is the eighth spirit, which is of Sleep, with whom is created the wasting away of Nature, and the Image of Death. With these spirits, are mingled the spirits of errour. Whereof the first is the spirit of lecherye, who lieth within the nature and senses of man. The second spirit of unsatiableness, lieth in the belly. The third spirit of strife, lieth in the liver and in choler. The fourth spirit is of bravery and gallantness, that the party may seem comely by excelle. The fift is the spirit of Pride, which moveth a man to minde o-

8. Sleep, and of what property.

Eight spirits of errour, and of what property.

1. Lechery.

2. Gluttony.

3. Envie.

4. Bravery.

5. Pride of what property.

ber

ber great things, or to think well of himself. The first is the spirit of lying or vain glorioustnesse, in boasting a mans selfe, and in desire to file his talke concerning his owne kindred and acquaintance. The seventh is the spirit of unrighteousnesse, which stirreth up the affections that a man should performe the lustfull pleasures of his heart. For unrighteousnesse worketh with all the other spirits, by taking guile unto him. Unto all these spirits is matched the eighth spirit, which is the spirit of sleep or sluggishnesse, in errour & imagination, and so the soules of young folkes perish, because their mindes are darkned and hidden from the truth, & understand not the law of the Lord, neither obey the doctrine of their Fathers, as befell to me in my youth. But now my children love the truth and that shall preserve you. Harken to your Father Ruben, and let not your eies, 1. run a gazing after women, neither be ye 2. alone with a Woman that is married; neither doe ye seek about 3. what Women are doing. For if I had not seen Bilhah bathing her selfe in a secret place, I had not fallen into that great wickednes. But my mind ran so

6. Vainglory, in what it consisteth.
7. Unrighteousnesse.
8. Wilfull ignorance.
Discommodities of ignorance.
Ringleaders to fornication.
1. A greedy eye.
2. Close company with women.
3. Busie questions.

so upon the naked Women, till it suffered me not to sleep till I had committed abomination. For while my Father Jacob was away at his Father Isaacs, and I in Gader hard by Euphrata, a house of Bethlehem, Bilhah fell 4. drunken, & as she lay asleep uncovered in her chamber, I went in to, and seeing her nakednesse, wrought wickednes with her: & leaving her asleep went my way. By and by an Angel of God bewrayed my wickednes to my Father Jacob, who coming home, mourned for mee, and touched not Bilhah any more. Therefore look not upon the beauty of women, neither muse you upon their doings, but walk ye with a single heart in the feare of the Lord God, busying your selves about some worke, and keeping your selves occupied either in learning or about your flockes, untill such time as God give you such wives as he liketh, lest you doe suffer as I have done. I durst not look my Father in the face to his dying day, nor speak to any of my brethren for shame. My conscience biteth me even yet still for my sin. But my Father comforted me, and prayed for me unto the Lord, that his wrath might passe

4. Drunkennesse.

Nothing so secretly done but it shall be open.

A godly caveat.

Labour a preservative from fornication.

A guilty conscience is a great burden.

passe away from me, as the Lord himself shewed unto me. Therefore from that time forth, I was kept from sinning any more. And you, my children, likewise, keepe ye that I shall tell you, and you shall not sinne. For Fornication is the destruction of the Soule, separating it from God, and making it to draw unto Idols, because it leadeth the minde and understanding into errour, and bringeth men to their grave before their time. For whoredom hath undone many men: and although a man be ancient or noble, yet doth it shame him, and make him a laughing stock, both before Belial, and the sons of men. But Joseph, because he kept himselfe from all Women and cleansed his thoughts from all fornication, found favour both before the Lord & men. The Egyptian Woman did much to him, by using the help of witches, and by offering him slaber sauces: but the purpose of his minde admitted no noysome desire. For this cause, the God of our fathers delivered him from all death, both seen and unseen. For if fornication over-rule not your minde, neither shall Belial prevaile against you. Women are hurtfull things,

The fruit of fornication.
1. Destruction of the soul.
2. Idolatry
3. Shortnes of life.
4. Ignominious shame.
Josephs chastity rewarded.

my

my ſonnes, becauſe that when they want power and ſtrength againſt a man, they worke guilefully to draw him to them by trains: and whom they cannot overmatch in ſtrength, him they overcome by deceit. For the Angel of the Lord which taught me, told me of them, that they be overmaſtered by the ſpirit of fornication more than men be, and that they be ever practiſing in their hearts againſt men, firſt making their mindes to erre by decking of themſelves, then ſhedding their poiſon into them by ſight, and finally catching them priſoners by their doings: for a woman is not able to enforce a man. Therefore, my ſonnes, flie fornication, charge your wives and daughters that they trim not their heads, and will them to chaſten their looks: for every woman that dealeth deceitfully in theſe things is reſerved to the puniſhment of the world to come. For by ſuch meanes were the watchers deceived before the flood: as ſoon as they ſaw them, they fell in love one with another, and conceived a working in their minds, and turned themſelves into the ſhape of men, and appeared to them in their companying with their husband: and the woman by

Properties of unchaſt women.

A note for gariſh attire, and wanton looks.

An example of this miſchiefe, Gen. 6.

by conceiving the desire of them in the imagination of their minde, brought forth Giants. For the Watches appeared to them of height unto heaven. Therefore keep your selves from fornication: and if ye intend to have a cleare minde, keep your selves from all Women and forbid them likewise the company of men, that they may have also cleane mindes. For although continuall companyings do not alwayes work wickednesse, yet breed they incurable stings to them and to us everlasting shame before Belial, because that fornication hath neither understanding or godlinesse in it, and all enviousnes dwelleth in the desire thereof, and for that cause shall ye envie the Children of Levi, and seek to be exalted above them, but ye shall not be able to compasse it: for God will avenge them, and you shall die a dangerous death: for unto Levi and Juda hath the Lord given the soveraignty, and unto me, and Dan and Joseph, hath he granted to be Princes with them. Wherefore I charge you, heare Levi: for he shall know the law of the Lord, and deal forth judgement, and offer sacrifices for all Israel, till the full time of Christ, the chiefe

Teachers infectious company corrupteth the minde.

Envie accompanieth fornication, shame followeth. Gen. 4. 9.

He prophecieth of Christ.

Priest

prieſt becauſe the Lord hath ſpoken it. I charge you by the God of heaven, that every of you doe deale faithfully with his neighbour, and ſtick unto Levi in humbleneſſe of heart, that ye may receive bleſſing at his mouth: for he ſhall bleſſe Iſrael and Judah. God hath choſen Judah to be the King of all people, wherefore worſhip you his ſeed, for he ſhall die for you in battels both viſible and inviſible, and ſhall raigne over you world without end. Faithfull dealing with neighbors. Gen. 5. 49.

Ruben having given his Children the foreſaid charge, and bleſſed them, dyed: Then they put him in a coffin, and carrying him out of Egypt, buried him at Hebron, in the double Cave where his Fathers ſlept.

The Teſtament of SIMEON, made to his Children at his death, concerning Envie.

The Heart in Womans mouth, the Face,
the Sword, the Wolfe, the Cap:
All theſe paint out the envious race,
that run to their miſhap.

The Testament of Simeon.

THe Copy of Simeons words, which he spake unto his sons at his death, in the hundreth and twentieth yeare of his life, in the which Joseph died. For they came to visit him upon his death bed, and he sitting up, kissed them, saying:

Hearken, my Children, heare me your father Simeon, whatsoever I have in my heart. I am my father Jacobs second son, and my mother Leah named me Simeon, because the Lord heard her prayer. I became very mighty, I went through with my doings, and was not affraid of any thing. For my heart was stout, my mind unmoveable, and my stomack undiscourageable: for hardinesse is given of the Highest into mens souls and bodies. In those dayes I envied Joseph, because my father loved him: I hardened my heart against him to kill him, because the prince of errour sending forth the spirit of envie, so blinded my mind that I could not take heed to spare my father Jacob. But his God, & the God of his fathers sending his angel, did rid him out of my hands. For while I went into Shechem to carry fare

Gen. 29.

Hardiness of whom it is.

Gen. 37.

Man purposeth, God disposeth.

for our flocks, and Ruben into Dotaim, where all our neceſſaries were laid up in ſtore: our brother Judah ſold him unto the Iſhmaelites: and therefore when my brother was come again, he was ſorry, for he intended to have conveied him again to our father. But I was angry with Judah for letting him go alive, and bare him grudge five months after: howbeit God letted me, and reſtrained the working of my hands; for my right hand was halfe withered up for vii. dayes together. Then did I perceive (my ſonnes) that that befell me for Joſephs ſake: whereupon I repented ſoon after, and beſought the Lord to reſtore my hand, and I would abſtain from all rancor, envie, and folly. For I knew I had conceived a wicked thought againſt the Lord, and againſt my Father Jacob, for my brother Joſephs ſake whom I envied.

Envie deſcribed.

Now therefore my children keep your ſelves from the ſpirits of error and enby. For envie overruleth the [a] mind of every Man, ſuffering [b] him not to eate or drink in reſt, or to do any good thing, and is alwayes egging him to [c] ſlay the party whom he envieth, and [d] pining away at his

[a] Blindeth the minde.
[b] Hindreth ſuſtenance
[c] Provoketh murder.
[d] Pineth at mens proſperity.

his proſperitie. Two yeares together I punished my ſoul with faſting in the feare of the Lord. For I knew that the way to deliver me from envie, was the feare of the Lord. If a man fly unto the Lord, the wicked Spirit fleeth from him, ſo as his minde becometh meeke, and of ſpitefull he becometh pitifull, bearing no grudge towards ſuch as love him, and ſo his envie ceaſeth. And becauſe my father ſaw me ſad, he asked me the cauſe of it. To whom I lied, ſaying: I have a pain in my ſtomach: for I was ſorreſt of all my brothers, for that I had been the cauſe of Joſephs ſelling into Egypt. And when I came into Egypt, and was put in ward by him as a ſpie: Then perceived I, that I was juſtly punished, and I was not ſorry for it. But Joſeph being a good man, and having Gods ſpirit in him, and being full of pitie and mercy, minded not to doe me any harm, but loved me as well as the reſidue of my brethren. Therefore my children keep your ſelves from all ſpite and envie, and walk in ſingleneſſe of minde, and good conſcience, after the example of your fathers brother, that God may give you grace, glory, and bleſſedneſſe, upon

A remedy againſt envie.

Gen. 42.

Joſeph mercifull to his brethren. Gen. 50.

your heads as you see in him. Of all the dates of his life, he did never cast us in the teeth with it, but loved us as his owne soule, and more then his owne children honouring us, and giving us riches, cattell, and corne abundantly. You therefore my children, love yee one another with a good heart, and put from you the spirit of Envy; for it maketh a Mans soule to grow savage, marreth his body, breedeth wrath and warre in his thoughts, setteth his blood on fire, driveth him out of his wits, and suffereth no reason to beare any sway or rule. Moreover, it taketh away his sleep, disquieteth his minde, and maketh his body to tremble. For even in sleepe some spice of imagined malice gnaweth him, cumbring his soul with spirits of mischiefe, making his body ghastly, and his minde affrighted with trouble, and appearing unto men, as it were with a pernicious Spirit and powring out of poyson. Therefore was Joseph faire of face, beautifull and comely to behold, because no wicked thing dwelt in him, for he had a countenance cleare from cumberance of minde. And now my children let your hearts be meek before the Lord and walk

A sure token of good.

Properties of Envie.

1. Corruption of life.

2. Distemperature of body.

3. Small sleep.

Gen. 39.

A token of a quiet mind.

walk right before man: so shall ye finde favour both with God & man: and beware that ye fall not to whoredome. For whoredome is the mother of all naughtinesse, separating a man from God, and sending him to Belial. For I have seen in Enochs writting, that you and your children shall be corrupted with whoredom, and do Levi wrong by the sword. But they shal not prevaile against Levi, because he shall fight the Lords battels, and take all your tents, and very few shall be divided in Levi and Judah, for he shall be your Captain, as my Father Jacob prophesied in his blessings: Behold I tell you all these things aforehand, that I may be cleare from the sin of your souls. Now if you put from you all enviousnesse, & all stiffenekednes, all my bones shall flourish as a Rose in Israel, & my flesh as a Lilie in Jacob, and my savour shalbe as the sent of Libanus, & my holy ones shal be multiplied as the Cedars for ever, & their boughs shall spread out in length for evermore. Then shall the seed of Canaan perish together with all the remnant of Amalek. All the Capadocians shall perish, and all the Sethians shall likewise be destroyed.

Effects of whoredome. Gen 49.

Parents teaching not their Children are guilty.

Commodities of concord.

Exod. 17.

Then shall the land of Cham fade, and all the people goe to wreck. Then shall the Earth rest from trouble, and all men under Heaven from war. Then shall Shem be glorified, when the great Lord God of Israel appeareth upon earth as a man, to save Adam in him. Then shall the spirits of errour be troden under foot, and men shall reign over hurtfull fiends: then shall I arise again in joy, and blesse the highest in his wonderfull works: for God taking a body upon him and eating with men, shal save men. And now my children obey Levi, and you shall be delivered by Judah: and advance not your selves above these two tribes, for of them two shall the saving health of God spring unto us. For the Lord shall set up, of Levi the prince of priests, and of Judah the King of kings, God and man. So shall he save all the Gentiles, and the off-spring of Israel. For these things sake I charge you to command your children, to keep these things throughout all their generations.

Joh. 1.

The fruit of obedience. Gen. 49.

A note for Parents.

And Simeon making an end of these his sayings and commandements to his children, slept with his fathers, when as he was of the age of an hundred & twenty yeares.

yeares. And then they laid him in a coffin of wood that rotteth not, that they might carry his bones again into Hebron, and they conveyed him privily in the warre of the Egyptians. For the Egyptians kept the bones of Joſeph in the kings treaſurie. For their inchanters told them that whenſoever Joſephs bones were carried away, there ſhould be ſuch a plague of miſte and darkneſſe among the Egyptians, as one brother ſhould not know another, no not even by torch light: and Simeons children bewailed their Father according to the law of mourning, and continued in Egypt till the day of their departing thence under the hand of Moſes.

The

The Teſtament of Levi, made to his Children at his death, concerning Prieſthood.

Flie ſinne, be juſt, rage not, give light,
Ye Preachers of Gods Word,
For what elſe ſheweth Sun and Moon,
Dame Venus, Wolfe, and Sword?

THe Copy of Levi's words, namely which he ſpake to his children concerning all the things which they ſhould do; & which ſhould happen unto them, untill the day of judgement. He was in health when he called them unto him, for he knew before when he ſhould die. So when they were come together he ſaid unto them:

I Levi was bred and borne in Charran, and afterward came with my father into Shechem. I was at that time but young about 20. yeeres old, when I helped my brother Simeon to revenge our ſiſter Dinah againſt Hamor. Now as we were feeding of our flocks in Abelmuel, the ſpirit of the underſtanding of the Lord came upon me, and I ſaw all men undermining their own wayes, and how unrighteouſneſs had builded her ſelfe a fortreſſe, and wickedneſſe ſate upon the throne thereof. And I was ſory for mankind, and beſought the Lord to ſave them. Then there fell a ſleep upon me, and I ſaw a very high mountain: It was the mountain of Aſpis in Abelmuel. And behold the heavens opened, and the Angel

Levi his birth and countrey. Gen. 34.

Chriſt. gel of God ſaid unto me, Levi, come hither; and went from the firſt heaven to the ſecond, and there ſaw the water hanging between the one and the other. And I ſaw the third heaven much brighter than them both: for the height thereof was infinite. And I ſaid to the angel, what meaneth this? Chriſt. And the angel anſwered me, Marvell not at theſe things for thou ſhalt ſee four heavens yet brighter, and without compariſon when thou comeſt up to them. For thou ſhalt ſtand by the Lord, & be his Miniſter, and utter his ſecrets unto men, and preach of the deliverer of Iſrael which is to come: by thée and by Juda the Lord will appear to men to ſave all mankind in them. Thy life ſhall depend upon the Lord, by him ſhalt thou have thy fields, vineyards fruits, gold and ſilver. Therefore harken as touching the ſeven
1 heavens. The loweſt is moſt lowring, becauſe it is néereſt to all the unrighteouſ-
2 neſs of men. The ſecond hath fire, ſnow, & yce, prepared by the Lords appointment againſt the day of Gods rightfull judgement. In it are all the ſpirits of vengeance for the puniſhing of the wicked. In the
3 third are the powers of hoſts ordained

againſt

against the day of judgement, to take vengeance upon the spirits of errour and Belial. In the fourth above these, are the 4
Saints: for in the higher places dwelleth great glory in the holy of all holies above all holinesse. In the next unto this are the 5
Angels that do serve in Gods presence, and seek his favour in all the ignorances of the righteous. They offer to the Lord the sweet savour of a reasonable service, a sacrifice without blood. In the other that 6
is under this, are the Angels that bring answers from the Angels in Gods presence: In that which is above it, are the 7
thrones and potestates, wherein is continuall offering up of hymnes unto God. Therefore whensoever the Lord looketh upon us, all of us are moved; yea, and even heaven, earth, & the bottomlesse deep are moved at the sight of his greatnesse, but the children of men being witlesse, shal sin and provoke the Highest unto wrath. Now therefore understand that the Lord will execute judgement upon the children of men. Because that men will still continue in unbeleefe and unrighteousnesse, even when the stones shal cleave asunder, the sunne be darkened, the waters dryed up,

up, the fire quake, and all creatures be troubled at the fainting of the invisible Spirit, and the spoiling of hell in the passion of the highest: therefore shall they bee condemned to punishment. The Highest then hath heard thy prayer to separate thee from unrighteousnesse, and to make thee his son and servant, and a minister in his presence, a lanterne of knowledge to lighten Jacob throughly, and to be as a day sunne among the Children of Israel, and unto these and thy seed shal the power of blessing be given, till God visit all nations in the bowels of the mercy of his Sonne for ever. Nevertheless, thy sons shall lay their hands upon him to crucifie him, and for this cause is wisedome and understanding given unto thee, to give thy children knowledge of him, because that if they bless him, they shall be blessed, and they that curse him, shall perish in his sight. And the Angel opened me the gates of heaven, and I saw the holy Temple, and the Highest sitting on the throne of glory, and he said unto me: Levi I have given thee the blessings of the priesthood, till I come my self to dwell in the middest of Israel. Then the Angel brought mee down

A minister what he should be: of himself not righteous. Mat. 5.

End of the priesthood prophesied.

Christ his passion prophesied.

Christ.

down to the earth, and gave me a shield and a sword, saying: Execute vengeance in Shechem for Dinah, and I will be with thee, for God hath sent me. And at that time I slew the sonnes of Hamor, as it is written in the tables of Heaven. And I said unto him, Lord, I pray thee tell me thy name, that I may call upon thee in the time of my trouble. And he answered, I am an Angel which executh Israel, that he might not be stricken for ever, because all wicked spirits lie in wait for him. Afterward being waked as it were out of sleep, I blessed the most highest, and the Angel that executh the off-spring of Israel, and all righteous men. And when I came to my Father, I found an Aspe of brasse, whereupon the hill took the name of Aspis, which is hard by Gebat on the right side of Abila. And I laid up these sayings in my heart, and I counselled my father and my brother Ruben to perswade the sons of Hamor to be circumcised, because I was zealously grieved for the abomination which they had wrought in Israel. For first of all I killed Shechem, & then Simeon killed Hamor, and after this came our brethren, who smote the Citie with

Gen. 34.

Christ our Redeemer.

The zeale of a Minister.

Gen. 34.

Gen. 34. with the edge of the ſword. When my father heard of it he was angry, becauſe they
Gen. 49. had received circumciſion, and were killed afterward, and therefore he dealt otherwiſe with us in bleſſing. For we ſinned
The manner, not the doing, rebuked. in doing it againſt his will, and he fell ſick the ſame day. But I knew then the Lord
The ſin of the Sichemites. intended evil to the Sichemites, becauſe they had heretofore purpoſed to have done
Raped Dinah. the like unto Sarah, as they did unto our
Perſecuted ſtrangers. Gen. 12. ſiſter Dinah: but GOD letted them. And they perſecuted our Father Abraham (as then a ſtranger) & carried away his cattle, and furthermore did beat Jeblao very ſore, who was born in his houſe. After the ſame manner dealt they with all
Raviſhed their wives. other ſtrangers, taking away their wives from them by force, and driving the men themſelves out of their country. For which cauſe the wrath of the Lord came upon them in the end. And I ſaid to my father: Sir be not offended, for God will bring the Canaanites to nothing before thee, & give their land unto thee, & unto thy holy one after thee. For from henceforth Sichē ſhalbe called the city of fools, becauſe that as men do ſcorn fools, ſo have we ſcorned them for their working of folly in

Iſrael,

Israel in taking away our sister for to defile her. Then came we into Bethel, and there when I had sacrificed three score & ten daies together, I saw the thing again as I had seen it before. And I saw seven men in white rayment, saying unto mee, Up, put on the Stole of Priesthood, the crowne of righteousnesse, the Reasonall of understanding, the Robe of truth, the Brestplate of faith, the Miter of holines, and the ephod of Prophecy. And so every of them bringing something with him, did put them upon me, saying, Be thou hencefoorth the Lords Priest, thou and thy seed for evermore. The first of them anointed mee with holy ople, and gave mee the scepter of judgement. The second washed me with cleane water, and fed mee with bread and wine, that is to wit, with the most holy of holies. and clothed me with a glorious robe downe to the ground. The third did put upon me a silken garment like to an Ephod. The fourth girded me with a girdle like to purple. The fift gave unto mee an olive bough, very full of fatnesse. The sixt did set the Mitre of priesthood upon my head. The seventh filled my hands with incense, to the in-

Gen. 35.

The ministery described.

Exod. 28. Levit. 8.

tent I ſhould execute the office of a prieſt unto the Lord. And he ſaid unto me, Levi, unto thee principall things is thy ſeed appointed of God: namely, to be a ſign of the glorious Lord that is to come, and he that beleeveth ſhall be the firſt. The great lot ſhall not fall upon him, the ſecond ſhall be in prieſthood, and the third ſhall have a new name, becauſe a King ſhall riſe up in Juda, and renew my prieſthood, according unto the figure of the Gentiles, among all nations. But the coming of him is unutterable, as who ſhall be the Prophet of the Higheſt, born of our Father Abraham. All the pleaſant things of Iſrael ſhall be given unto thee, and to thy ſeed, and you ſhall eat all that is fair to ſee to, and thy ſeed ſhal diſtribute the Lords Table, and of them ſhall be High Prieſts Judges, and Scribes: for in their mouth ſhall the holy things be kept. When I awoke, I perceived that this viſion was like the other, and I laid it up in mine hart, and ſhewed it not unto any man living upon the earth. The firſt two dayes I and Juda went to our grandfather Iſaac, and he bleſſed me according to all the ſayings of the viſions that I had ſeen,

The three bleſſings of the family of Levi. Chriſt propheſied.

A diſtributing excluderh the ſole receiving of the Sacrament.

ſeen, but he would not go with us unto Bethel. But when we came to Bethel, my father Jacob ſaw in a viſion concerning me, that I ſhould be their prieſt before the Lord. And he aroſe in the morning, and tithed all things to the Lord by me. Then came we to Hebron to dwell there, and by and by Iſaac called me to expound the law of the Lord, according as Gods Angel had ſhewed it to me, and he taught me the law of Prieſthood, Sacrifices, Burnt-offerings, Firſtlings, Free-will offerings, and offerings for health. Every day he taught me underſtanding, and called upon me continually before the Lord ſaying, My ſon, give no care to the ſpirit of fornication, for he will follow thee, and defile the holy things by thy ſeed. Therefore take thee a Wife in thy youth, ſuch an one that hath not any blemiſh nor uncleanneſſe, nor is of the kindred of the Allophytes or of the Gentiles. And before thou enter into the holies, waſh, and likewiſe ere thou ſacrifice ſt, and alſo when thou haſt done, offer unto the Lord the fruits of the twelve trees that are ever green, as my father Abraham taught me to do: and the fruits of all clean beaſts, and of clean

Exod. 29. Lev. 1. 2, 3.

An exhortation for Miniſters.

A miniſter may be maried. Levit. 21.

He muſt come with a pure mind to execute his office. Levit. 1, 2, 3, 4.

soules offer thou in sacrifice. Likewise offer up thy first borne of all things, and the first fruits of thy Wine, and sprinkle all thy sacrifices with salt. Now therefore my Sonnes, keep yee all the things that I command you: for whatsoever I have heard of my fathers, that have I tolde unto you. I am cleare from all the wickednesse and sin which you shall commit to the end of the world. Ye shall worke wickednes against the Saviour of the world, and ye shall seduce Israel, stirring up much evill against him from the Lord, and dealing wickedly with him, so that Jerusalem shall not continue, by reason of your naughtinesse. The vaile of the Temple shall be rent in sunder, to discover your foulnesse, and ye shall be scattered as prisoners amongst the Heathen, and bee scorned, cursed, and trodden under-foot. Nevertheless, the house which the Lord shall choose, shall be called Jerusalem, as the booke of Enoch the righteous containeth. Therefore when I was twenty and eight yeares old, I tooke a wife whose name was Melcha, and she conceived and bare me a son, & called his name Gershon, because wee were but strangers in our

A comfort for godly parents.

Prophecy of the destruction of Israel.

The realme plagued, whose Ministery is wicked.

Gen. 36. Levi his Progeny.

land,

land: for Gerſhon ſignifieth baniſhment. Now I knew of him that he ſhould not be of the chiefe degree. The ſecond was Caath, who was borne the 35th. yeare. I ſaw a viſion Eaſtward, how all the congregation ſtood up aloft, & therefore I called his name Caath, which ſignifieth the beginning of greatneſſe and learning. The third was Merari, who was borne in the five and ſixtieth yeare of my life: And becauſe his mother was hardly delivered of him, ſhe called him Merari, which is as much as to ſay, my bitternes. And in the threeſcore & fourth year of my life, was my daughter Jochebed borne in Egypt: and ſo was I honourable among my brethren. Alſo my ſonne Gerſhon tooke him a wife, which bare him Lybni, & Schimi. The ſonnes of Caath were Amram, Yſhvar, Hebron and Uziel: and the ſonnes of Merari were Mahali and Muſhi. In the foureſcore and fourteenth yeare of my life, Amram took unto wife my daughter Jochebed, becauſe that hee and ſhee were borne both on one day. I was eight yeare old when I entred into the land of Canaan, and eighteen yeare old when I entred into the office of Prieſthood. At eight

Exod. 6.

Levi made Prieſt at 18. yeares.

Maried at 28.

and twenty yeares I took a Wife, and at fourty yeares old I entered into Ægypt, and behold ye be now my childrens children in the third generation. Joseph died in the hundreth and tenth year. And now my Children, I warn you, fear the Lord your God with all your heart, and walk plainly in all things, according to his Law. Moreover, bring up your children in learning, that they may have understanding by reading the law of God, without ceasing all their life long. For whosoever knoweth Gods law, shall be honoured; and go whereseever he will, he shall be no stranger: also he shall have more friends than his forefathers had, and many shall be glad to serve him, and to heare the law at his mouth. My sons, deal rightfully upon earth, that you may finde Heaven, and sow good things in your minds, that you may finde them in your life. For if you sow evil things, ye shall finde and reape all manner of combrance and trouble. Get ye wisedome in the feare of God: for if captivity come, and Cities and Countries be destroyed; gold and silver and all possessions perish, but none can take away the wise mans wise-

A note for Parents.

Blessings of the learned Minister.

Wisdome a precious jewell.

wiſedome, ſave only the blindneſſe of ungodlineſſe and ſinne. For his wiſedome ſhall become a ſhield to him among his enemies, and make a ſtrange countrey to be as his owne home, and cauſe him to find friendſhip in the midſt of his foes. If he teach and do ſuch things, he ſhall ſit with kings, as did our brother Joſeph. And truly, my Children, I know by the writtings of Enoch, that in the end ye ſhal doe wickedly, laying your hands moſt ſpitefully upon the Lord, and through you your brethren ſhall be confounded, and made a ſcorning ſtock to al nations. Howbeit our Father Iſrael is cleare from the wickedneſſe of the high Prieſts, which ſhall lay hands upon the Saviour of the World. The Heaven above the earth is clean, and you be the lights of the heathen, as the Sun and the Moon. What ſhall all the heathen do, if you be over-darkned with wickedneſſe, and bring curſedneſſe upon your country folke, for whoſe ſakes the light of the World is put into you, to inlighten all men withall? this light of the World ſhall you moſt wilfully ſlay, and teach commandements contrary to the righteouſnes of God. Ye ſhal purloin the

Sin blindeth wiſedome.

Commodities of wiſedome.

Chriſt his death, and ſpiteſulnes of the Jews, propheſied. Mat. 27.

Miniſters what they are.

The wicked prieſthood and their miſery deſcribed. 1 Sam. 2

Lords offering, and filch away peeces of it. Before you do your ſacrifices unto the Lord, yee ſhall ſteale away the choiſeſt things, and eate them diſdainfully with Harlots, teaching Commandements of covetouſneſſe, Yee ſhall defile married women, & enforce maidens in Jeruſalem, you ſhall match your ſelves with whores and Harlots, you ſhall take the Daughters of the Heathen unto wife purifying them with unrighteous purifying, and your mingling ſhall be like unto Sodome and Gomorrah, and ye ſhalbe ſwoln with wickedneſſe in the Prieſthood inſomuch that you ſhall moſt diſdainfully and ſpitefully laugh the holy things to ſcorne. not onely vaunting and boaſting your ſelves againſt men but alſo being puffed and ſwolne up with pride againſt the Commandements of God. For this cauſe ſhall the temple which the Lord ſhall have choſen be undoubtedly left deſolate in uncleanneſſe, and you your ſelves become captives to all nations and be loathed and abhorred among them, and receive endleſſe ſhame and confuſion through Gods righteous judgement: and all that ſee you ſhall ſhun you. And were it not for our

A prophecy of their deſtruction.

fathers

fathers Abraham, Iſaac and Jacob, there ſhould not one of my ſeed be left upon earth. Furthermore I know by the booke of Enoch, that yee ſhall goe aſtray by the ſpace of threeſcore and ten weekes, and defile the Prieſthood, ſtaine the Sacrifices, deſtroy the Law, deſpiſe the ſayings of the Prophets, frowardly perſecute righteous folke, hate the godly abhorre the ſayings of ſtedfaſt men, and call him Hereticke that goeth about to renue the Law by the power of the Higheſt: and in the end yee ſhall kill him out of hand, as you think, not knowing that he ſhall riſe againe, and ſo ſhall yee receive his innocent bloude wilfully upon your owne heads. For his ſake ſhall your holy places be left deſolate which you ſhall have defiled, even by utter forſwearing, and your dwelling ſhall not be cleane, but you ſhall be accurſed among the Heathen, and deſpaire ſhall vere you till he viſite you againe and mercifully receive you through faith and water. And forſomuch as ye have heard of the threeſcore and ten weekes, heare ye alſo of the Prieſthood. For in every Jubile ſhall be Prieſthood. In the firſt Jubile the firſt annointed into the Prieſt-

A prophecy of Chriſts perſecution.

Marke the right portraiture of the ſhaveling generation.

Chriſt and his members.

Ergo faith and the holy Ghoſt juſtifieth, and not merits.

prieſthood ſhall be great, and talk to God, as to his father, and his prieſthood ſhal be full of the fear of the Lord, and in the day of his gladneſſe he ſhall riſe up unto the
2 ſalvation of the world. In the ſecond Jubilée, the anointed ſhall be conceived in the heavineſſe of the beloved ſort, and his prieſthood ſhall be honourable, and he ſhall be glorified amongſt all men.
3 The third prieſt ſhall be taken up in ſor-
4 row, and the fourth ſhall be in grief, becauſe the multitude of iniquities ſhall be laid upon him and throughout all Iſrael every man ſhall hate his neighbor. The
5 fift ſhall be held faſt in darkneſſe, and
6 likewiſe the ſixt and the ſeventh. And in
7 the ſeventh ſhall bee ſuch abomination both before God and man, as I am not able to expreſſe. Howbeit that the doers thereof ſhall not be known. For this cauſe ſhall they be in captivity and corruption, and their land and ſubſtance ſhall be deſtroyed: but in the fift wæk they ſhall return into their deſolate country, and renew the Lords houſe. In the ſeventh wæk, ſhall come idolatrous prieſts, covetous warriours, unrighteous ſcribes, and filthy abuſers of men, children, and beaſts.

beasts. After that the Lord hath sent vengeance upon them in the priesthood, then will God raise up a new Priest, unto whom all the Lords word shall be opened: and he shall execute true judgement upon earth many dayes, and his starre shall arise in Heaven. As a King shall he shed forth the light of knowledge in the open sun shine of the day. and he shall be magnified over all the World, and be received, and shine as the Sun upon the earth, and drive away all darknesse, and there shall be peace upon all the earth. In his dayes the heavens shall rejoyce, the earth shall be glad, the clouds shal be merry, the knowledge of the Lord shall be powred out upon the earth as the waters of the Seas, and the Angels of glory that are in the Lords presence shall rejoyce in him. The heavens shall be opened, and out of the temple of glory shall sanctification come upon him with the fathers voice, as from Abraham the Father of Isaac, and the glory of the Highest shal be spread out upon him, and the Spirit of understanding and sanctification shal rest upon him, whereof he shall give abundantly and mightily to his children in truth for evermore.

Christ and his true ministery described.

Christ lighteneth the world.

Baptisme of Christ propheciced.

No priesthood shall succeed Christ.

more, and there shall none succeede him from generation to generation, world without end. In his Priesthood all sin shall come to an end, and the unrighteous shall cease from their naughtinesse: but the righteous shall rest in him, and hee shall open the gates of Paradise, and stay the threatning swoord against Adam, and feed the Lambes with the fruit of life, and the spirit of holinesse shall be in them. Yee shall binde up Belial, and give his owne children power to tread downe hurtfull spirits, and the Lord shall rejoyce in his children, and accept them as his beloved for evermore. Then shall Abraham, Isaac and Jacob be glad, and then shall I and all Saints rejoyce. Now my children yee have heard all. Therefore choose unto you either light or darknesse, either the law of the Lord, or the woorkes of Belial; and we answered our Father, saying: We will walk before the Lord according to his law. And our Father said, The Lord is witnesse, and his Angels are witnesses, and I am a witnesse, and you your selves are witnesses of the woords of my mouth. And when wee had answered, Wee will be witnesses,

Priesthood of Christ how beneficiall.

Christ our propitiator.

Christ giveth power to his to tread down spirits.

witneſſes, Levi reſted with this charge given unto his children,

And ſtretched out his feet, and was put to his fathers, when hee had lived an hundreth and ſeven and thirtie years, and they laid him in a coffin, and buried him afterward in Hebron, beſides Abraham, Iſaac and Jacob.

The

The Teſtament of Judah, made to his Children at his death, concerning valiantneſſe, covetouſneſs and fornication.

Lo here the bleſſed Princely ſtate
Of Judah *ſuffering not his mate.*
The Scepter, Lion, Purſe and Crown,
Betoken glory and renown.

The Testament of Judah.

THe Copy of all the sayings of Judah, which he spake unto his Children at the time of his death: when they were come together before him, he said unto them:

I was my fathers fourth son, & my mother called me Judah, saying: I thank the Lord for that he hath given me a fourth sonne. I was swift of foot and painfull in my youth, and obeyed my Father in all things, and blessed my mother and my mothers sisters. And when I came unto mans estate, my father Jacob prayed over me, saying: thou shalt be a King and prosperous in all things. Behold, God gave me grace in all my works both abroad, and at home. Upon a time I saw a Hind, and ran after her, and caught her, & made good meat of her for my father. Also I outran the Roes, and overtook all things that were in the fields, insomuch that I caught a wilde Mare, and tamed her. I plucked a Kidde out of the mouth of a Beare, and taking him by the paw overthrew him, and rent asunder all wilde beasts that turned upon me, as if I had

Judah his exhortation.

The duty of children.

Valiantnes of Judah the gift of God.

1

2

3

The manhood of Judah.

been

been a dogge. I encountered with a wilde
4 Boare and overrunning him tare him in
peeces. In Hebron a bastard Lion leapt
5 upon a dogge and I catching him by the
taile, flung him away by and by and hee
6 brast asunder. In the borders of Gare a
wilde bull was feeding in the fields and
I tooke him by the hornes, and swinged
7 him about and finally killed him. There
came two kings of the Canaanites armed,
upon our flocke and much people with
them, and I alone running unto the
flock slept to King Sur, and striking up
his legs overthrew him, and so slew him.
8 Also I killed another King named Tha-
phes, sitting on his horse, and so scattered
9 all their people. I overtook king Achor
a Giant on horse-back, shooting forward
and backward: and throwing a stone of
threescore pound weight upon his horse,
I overthrew him and killed him, & fight-
ing two houres with Achor, at length I
clave his shield, and maimed his feet, and
finally slew him. As I was pulling off
his brestplate, behold eight of his friends
assailed me, whereupon I filled my hands
with stones, & slinging them at them with
a sling, slew foure of them, and put the o-

ther

ther foure to fight. Alſo our Father Jacob ſlew the Giant Beeliſa King of all the Kings, who was mighty and huge, of the ſtature of twelve cubits. By reaſon whereof fear fell upon them, and they left their fighting againſt us. For this cauſe my father was carefull of me when I was in battaile with my brethren. He ſaw in a viſion concerning me, that the Angel of ſtrength followed me every where, to the intent I ſhould not be overcome. The ſecond handfell was a greater battell to us, then that which we had at Sichem: in ſo much that in fighting valiantly with my Brethren, I chaſed a thouſand men, and ſlew of them two hundreth perſons, and four of their kings, and following after them, ſkaled the walls of their city, & there ſlue two kings more, and ſo we delivered Hebron, and led them all away as priſoners. Then the next day we went to a ſtrong walled, & unapprochable city, called Areca, which threatned to kill us. Therfore I and Gad went to the eaſt ſide of the city, and Ruben and Levi unto the Weſt & South ſide. They that ſtood upon the wals ſuppoſing there had been no mo but Gad and I, did ſet fire upon us.

The valiantneſs of Jacob.

while in the meane time my brother that lay in stale, brake out upon the other two sides, and skaling the wall with ladders, entred the citie ere our enemies wist it, & so wee won it by the Sword, and set fire upon the Tower, and burnt it up with
10 such as were fled into it. As we returned, the men of Thaffie lay in wait for our prey, and took it with our children. But we followed them to Thaffie & slew them, and burned their City, spoiling all that
11 was in it. And while I was at the waters of Gureba, we fell upon the men of Jobel, that came against us in battaile, and slew and spoiled both them, and also their complices, that came to their ayde from Selon, so as we gave them no respite to return again upon us. The fift day after, there came men from Machir to fetch away our prisoners, whom we met in battell, notwithstanding that they were a mighty hoast, and slew them before they could get up to the place that they came
12 from. And when we came to their City, their women tumbled down stones upon us from the top of the hill wheron their city stood: but I & Simeon coasting to the backside of the town, got unto the higher places

places, and destroyed the whole city. The next day it was told us that the cities of two Kings came against us with a huge Hoast. I therefore and Dan faining our selves to be Amorrheans and Fellowes with them, went into their City, and taking the entrances in the dead time of the night, did set the gates wide open to our brethren that came after us: by meanes whereof we destroyed them and all that they had, and when we had sacked the city, one did cast down the three wals thereof. Then went we to Thamna, which was the refuge of all the Kings for their wars. Where being angry for a hurt that I tooke, I charged upon those that stood above me: but they threw down stones out of slings upon me, and shot arrowes at me, and had killed me, but that my brother Dan reskued me. Therefore we came running upon them in a rage, and put them all to flight: and they passing by another way, went and sued humbly unto my Father, who made a Covenant with them, so as we did them not any more harme, but received them into league with us, & delivered them all their prisoners. Then builded I Chamma, & my 13 14

father builded Rambahel. Twenty yeare old was I when this warre was made, and the Canaanites were afraid of mee, and my Brethren. I had much cattell, and my chiefe heardsman was Yran of Odellam, in whose company I saw Bersa king of Odellam, who made us a feast, & with much intreatance gave me his daughter Bethsue to wife, which brought me forth Er, Onan, and Sylon, of which three God slue two Childlesse. For Sylon lived, of whom some of you be the Children. My Father and we made eighteene yeares peace, with his brother Esau and his children. When the eighteene yeares were past after our comming out of Mesopotamia, in the fortieth yeare of my life, Esau our Fathers brother came upon us with a great strong Hoast, and was slain by the Bow of Jacob, and conveied away dead unto Mount Seir. We also followed upon the Children of Esau, but his city was very strong with high Walls, and gates of yron and brasse, so as we could not enter into it, howbeit we did shut them up within it, and besieged it. Now when they shewed not themselves abroad in twenty dayes together, I put my Helmet

met upon my head, and in sight of them all set up a ladder, and skaling the wals, slue foure of their noble men with a stone of the weight of three talents. The next day Ruben and Gad went and slew three-score others. Then they offered peace, and we by our Fathers advise, received them into tribute. And they gave us two hundred quarters of Corn, five hundreth bates of Oile and a thousand and five hundred measures of Wine, until we went down into Egypt. After this my Son Er married Thamar of Mesopotamia, the daughter of Aram. Now Er was a very wicked Imp, and doubted much of Thamar, because she was not of the land of Canaan. Therefore the Angel of the Lord slue him the third night after his marriage, when he had not yet companied with her, by reason of his mothers subtletie and so died in his naughtinesse, for she was loth that he should have had any children by her.

Er and Onan slain for not using the benefit of lawfull marriage.

When Onan was marriageable, I gave Thamar unto him, and he likewise of a spite accompanied not with her, notwithstanding that he lived a full year with her, and when I threatned him, then he com-

panied with her, but yet by his mothers commandement, he let his ſeed fall upon the ground, and ſo alſo he died in his wickednes. I minded to have given her unto Sylon alſo, but my wife Bethuſe would not ſuffer me. For ſhe ſpited Thamar becauſe ſhe was not of the daughters of Canaan as her ſelf was. Now I knew, the offſpring of Canaan was miſchievous, but yet did youthfull fancie blind my heart. And as I beheld her pouring out wine, I was deceived with drunkenneſſe, and fell in love with her.

Fornication a fruit of drunkenneſſe.

Upon a time while I was away, ſhe married Sylon to a woman of Canaan: which her deed when I underſtood, I curſed her in the bitterneſs of my ſoul, and ſo ſhe died in the wickedneſſe of her ſons. At two years after theſe things, as I went to ſheare my ſheep, Thamar decking herſelfe like a Bride, ſate her down at the gate of the city. For it was the cuſtome of the Amorites, that their brides do ſet themſelves forth at the gates of their cities, by the ſpace of 7. dayes together, to be abuſed by fornication. I therfore being drunken with the waters of Horek, knew her not, by reaſon of wine, inſomuch that her beauty

Gen. 38.

An intolerable cuſtome of the Amorites.

Apparell, Beauty, & wine provoketh whoredome.

beauty together with the attire in decking of her ſelf deceiued me, and thereupon turning aſide unto her, I ſaid, Shall I come in unto thee? and ſhe anſwered, What wilt thou giue me? and I gaue her my ſtaffe, and my Gyrdle, and the Crown of my kingdome. Upon my companying with her, ſhe conceiued: afterward I not knowing my ſelf to haue been the doer thereof, would haue put her to death for it. But ſhe hauing kept my pledges in ſtore, chamed me with them: and when I had heard my owne words of her in ſecret, which I had ſpoken to her when I lay with her in my drunkenneſſe, I could not put her to death becauſe it was of the Lords doing, but I touched her not any more to my dying day. For when I had done this abomination in Iſrael, leſt ſhe might worke wyles with me, I ſaid I would fetch my pledges again of her: but when I enquired for her, the townſmen ſaid there was no bride in the city, becauſe ſhe came from another place, and had ſit there but a little while, & ſhe deemed that no man knew of my going in unto her. Afterward we came into Egypt to Joſeph, becauſe of the dearth. Sir & forty yeares

Fornication is chargeable.

Happy are they that can ceaſe from doing ill.

old was I when we came hither, & three-score & thirteen yeares have I lived here. And now, my Sonnes, heare me your father in all things that I charge you withall, and keep you all my sayings, in doing all manner of Righteousnesse before the Lord, and in obeying the Commandements of the Lord God, and walk not after your own lusts, nor after conceits of your own minds, in the pride of your hearts, neither glory in the workes of the strength of your youth, because it is sinful in the sight of the Lord. For in as much as I gloried in my battailes, and upbraided my brother Ruben with Bilhah my fathers Wife, because no face of any beautifull woman had yet deceived me, therefore the spirit of fondnesse and fornication fell upon me, so that I was overtaken both in Bethsue the Canaanits, and in Thamar the Wife of my own sons. And I said unto my father in Law, I have made my father privie to the matter, and therefore I will take thy daughter to my wife. Hereupon he shewed me an infinite masse of gold in his daughters behalf (for he was a king) and decking her with Gold and Pearl, willed her to poure out wine

It is sinfull to any man to glory in his felicity

See what it is to upbraid men their vice.

wine to us at the Supper. The beauty of the woman, and the wine together dazled mine eyes, and voluptuouſnes did ſo darken mine underſtanding, that I fell in love with her, and brake the commandement of God, and of my fathers, and took her to wife. According to the intent of my heart, the Lord paied me home for it: for I had no joy of the childzen that I had by her. Now therefore, my Childzen be not drunken with wine, for wine turneth a Mans underſtanding away from the truth, and kindleth in him the fire of luſt, leading his eyes into errour, inſomuch as wine is a ſervant to the ſpirit of lecherie, to further the feeding of the mind with voluptuouſneſſe, and ſo theſe twain bereave a man of all power. For if a man drink wine till he be drunken, he traineth his minde unto the filthy thoughts of lecherie, and kindleth the body to carnall copulation. And if deſired occaſion ſerve, ſinne is wrought without ſhame. Such a thing is wine, my ſons, for a drunken man is aſhamed of nothing. Behold, it made both me and Thamar do amiſs, ſo as I bluſhed not at the multitude in the city, but went aſide unto her in the ſight of all

Children that marry without conſent of parents plagued.

Diſcommodities of wine. 1. Blindeth underſtanding. 2. Servant of lechery.

Fruit of drunkenneſs. A drunken man is ſhameleſs.

Example.

all men, and committed a great sinne in discovering the unclean privities of my own sons. Through drinking of wine, I was not ashamed to break Gods Commandement, in taking a woman of Canaan to wife. Wherefore, my sons, he that drinketh wine had need of discretion, and the discretion that every man ought to use in drinking of wine is, that he be ashamed to over-drink himself. For if he passe that bound, he forgoeth his understanding, & cleaveth to the spirit of errour, which causeth the drunken man to talk filthily, and to do wickedly, and not to be ashamed, but to boast of his lewdnes thinking it to be good. He that committeth whoredom is bereft of his liberty, and becommeth a bond-slave of lechery, and cannot get out of it again, after the same manner that I was made naked. For I gave over my staffe, that is to say, the stay of my tribe; & my girdle, that is, my power: & my crown, that is, the glory of my kingdome. Howbeit repenting these things, I forbare all wine and flesh unto mine old age, and was utterly unacquainted with all mirth. And the Angel of God shewed me that women should from time to time over-

Who ought to drink wine.

Properties of a drunken man is filthy talk, and wicked deeds.

Discommodities of whoredome.

ouer-maſter all men, as well Kings as captiues, and bereaue great men of their glory. For the pouerty of a poor man is a greater fence to him than is the ſtrength of a mighty man. Therefore, my children, keep meaſure in drinking, for there are in it foure noyſome ſpirits, that is to wit: of concupiſcence, of heart-burning, of lechery, and of filthy gaine. If ye drink wine merrily in the feare of the Lord with ſhamefaſtneſs, ye ſhall liue: But if ye drink without regard of ſhame and feare of God, then turneth it to drunkenneſs, and diſhoneſty ſtealeth in. And if ye drink none at all, then ſhall ye not ſin, neither in ſlanderous words, nor in quarrelling, nor in railing, nor in breach of Gods Commandements, neither ſhall ye periſh before your time. For Wine diſcloſeth the ſecrets of God and man unto ſtrangers, like as I bewraied the ſecrets of God and of my Father Jacob to Bethſue the Canaanite, which God hath forbidden to be diſcloſed. Alſo wine is a cauſe of warre and ſedition. Moreouer, I charge you, my ſons, that you loue not money, ne look upon the beauty of women, for money and womanly beauty made me to ouer-ſhoot

Four noiſome Spirits follow drunkenneſſe:
1. Concupiſcence.
2. Heart-burning.
3. Lechery
4. Couetouſneſſe.

Abſtinence frō wine what commodity it hath.
1. It ſlandreth not.
2. It quarrelleth not, nor raileth.
3. It breaketh not the commandements.
4. It periſheth not before the time.

shoot my selfe in Bethsue the Canaanite. And I am sure that these two things shall corrupt mine off-spring and mar the wise men of my linage, and hurt the kingdome of Judah, which God hath given me for obeying my Father, for I never repined at my father Jacobs Commandements, but did whatsoever he willed me. And Abraham the Father of my fathers blessed me to fight for Israel, and so did Isaac blesse me likewise: and I know that the kingdome shall stand by me, but I have read in the books of Enoch the righteous, that ye shall work wickednesse in the latter dayes. Therefore, my Children, keep your selves from lecherie and covetousnesse, and give eare unto your father Judah, for those things withdraw men from Gods law, and blind the understanding of their minds, and teach them [a] pride, neither suffer they any man to shew mercy [b] to his neighbour; they bereave his soul [c] of all good things and hold it down in pains and sorrowes, also they disappoint him of his rest and sleep, [d] and consume his flesh. Finally, [e] they hinder Gods sacrifices, neglect his blessings, disobey the speaking of the Prophets, and are offended at

Obedience to parents how profitable.

The discommodities of covetousnes.

[a] Full of Pride.
[b] Mercilesse.
[c] Disquiets the soul.
[d] Consumes the body.
[e] Contemnes Gods holy Word.

at the word of godlineſſe: for theſe two paſſions are contrary to the commandements of God. He that ſerveth them cannot obey God, becauſe they dazell mens minds, and walk abroad as well anights as of dayes. My Children, covetouſneſſe leadeth men to Idolatry. For through doting upon money, he calleth them gods which are not, and compelleth the infected party to grow moſt vilely out of kinde. For monies ſake I loſt my children, and had not the penance of the fleſh, and the humbling of my ſoul: and had not the prayers of my Father Jacob been, I had died as now without Children. But the God of my fathers being mercifull, and full of pitie and compaſſion, knew that I ſinned through ignorance. For the prince of errour had blinded me, and I overſhot my ſelf as a fleſhly man, and being corrupted with ſinne, knew not mine own infirmitie, but thought my ſelf to be invincible. Know ye therefore, my Sonnes, that two ſpirits doe wait upon a man: that is to wit, the Spirit of truth, and the ſpirit of errour and in the middeſt between them is ſet the Spirit of underſtanding of the minde, whoſe propertie is to

The covetous and lecherous cannot fear God.

Idolatry the fruit of covetouſneſſe.

Two Spirits wait upon a man.

to incline which way it liketh: the things that belong both to truth and untruth, are written in the breast of man, and God knoweth every whit of it, and none of all mens works can be hidden at any time from him, because all the privities and secrets of mens hearts are written before the Lord, and the spirit of truth beareth witnesse of all things and accuseth all, and he that sinneth hath a burning in his hart, and cannot lift up his face to his Judge. And now, my children love ye Levi, that ye may abide, and exalt not your selves above him lest ye perish. The Lord hath given unto me the Kingdome, and unto him the Priesthood, and hath put the Kingdome [a] under the Priesthood. Unto Levi is given the Priesthood, and unto Judah the Kingdome, and God hath put the kingdome under the Priesthood. Unto me he hath given the things that are upon the Earth, and unto [b] him the things that are in heaven. As farre as the Heaven surmounteth the earth, so farre doth [c] the Priesthood surmount the kingdom that is upon the earth. For the Lord hath chosen him above me to approch unto him, and to eat of his table, and to take the

[a] In respect that heavenly things are better then earthly, not in externall rule and government.

[b] Ergo *jure divino*, the Pope can challenge no earthly power.

[c] Not in power and rule, but in the excellency of the office appertaining to God.

the firſtlings of the children of Iſrael, and thou ſhalt be as a Sea to him. For like as in the Sea both the righteous and unrighteous are in danger, and the one ſort are caught Priſoners, and the other ſort are inriched: even ſo ſhall all kinde of men be hazarded in thee, ſome ſinking in miſery, and other ſome floting in proſperity. For in thee ſhall raign great whales, which ſhall ſwallow up men as fiſhes, and bring free mens ſons and daughters into bondage. They ſhall take away Mens Houſes, Lands, Cattell and money by force, and wrongfully they ſhall feed ravens and other greedy fowls with many folks fleſh, and they ſhall proſper and flourith in naughtineſſe, and be exalted through covetouſneſſe, and there ſhall be falſe Prophets like Hornes, which ſhall perſecute all righteous men. But the Lord ſhall ſet them together by the eares among themſelves, & there ſhall be continuall warres in Iſrael, and my kingdome ſhall be knit up in ſtrangers, till the ſaviour of Iſrael come, even till the comming of the God of righteouſneſſe, that Jacob & all nations may reſt in peace, and he ſhall maintain my kingdom in peace for ever.

Tyrants, & wicked men deſcribed, and propheſied.

Mutuall diſcord is a plague for tyrants.

Chriſt propheſied.

For

For the Lord hath sworn to me, that the kingdome of me and of my seed, shall never fatle world without end. But I am very sorry, my Children, for the filthiness and trechery, and idolatry which ye shall work against the Kingdome, by following Witches and Conjurers, by vowing your Daughters to deceitfull devils, by making them inchanters, charmers, and Strumpets, and by intermedling your selves with the abominations of the heathen, for the which thing the Lord shall bring upon you [a] famine, and [b] pestilence, death and [c] sword, wrathfull [d] besiegement, and [e] devouring dogs, reproach [f] of friends and foes, losse and [g] pain of eyes, slaughter [h] of your children, ravishings [i] of Wives, spoil of your goods, the burning [k] of your Temple, the desolation [l] of your country, and the [m] captivity of your selves among all nations, which shall geld some of you, to make Eunuchs for their wives, but if ye return to the Lord with hearty repentance and humility, and walk in all the Commandements of God: He will visite you with mercy, and loving-

Note this ye that seek after witches for lost goods.

The misery of Jerusalem.

[a] Famine.
[b] Pestilence.
[c] Death & Sword.
[d] Besiegement.
[e] Devouring dogs.
[f] Daily reproach.
[g] Losse & paine of eyes.
[h] Slaughter of children.
[i] Ravishing of Wives.
[k] Burning of the Temple.
[l] Desolation of the country.
[m] Captivity.

A remedy for these. First, Repentance, Obedience.

ly

ly deliver you from the bondage of your enemies. After this ſhall riſe among you a Starre out of Jacob, and a man ſhall ſpring out of my ſeed, which ſhall walk as the Day-ſun of righteouſneſſe among the children of men, in peace and meeknelle, and righteouſneſs, and no ſinne ſhall be found in him. The heavens ſhall open upon him, to poure out the Spirit of bleſſedneſſe upon him from the Father, and he ſhall ſhed out the ſpirit of grace upon you, and you ſhall be his children in truth, walking in his firſt and laſt commandements. This is the off-ſpring of the moſt high God, and the wel-ſpring of life to all fleſh. Then ſhall the Scepter of my kingdome ſhine bright, and out of your root ſhall ſpring the veſſell of planting, in whom ſhall grow up the Rod of righteouſneſſe unto the Gentiles, to judge and ſave all ſuch as call upon him. After this ſhall Abraham, Iſaac, and Jacob riſe up again to life, and I and the Princes my brethren, ſhall be your Scepter in Iſrael: Levi firſt, I next, Joſeph the third, Benjamin the fourth, Simeon the fift, Iſſachar the ſixt, and ſo all the reſt. And the Lord hath bleſſed us. Levi ſhall be

The moſt heavenly benefit of Chriſt his ſecond coming.

the Meſſenger of my Preſence, Simeon the Power of my glory, Ruben Heaven, Iſſachar the earth, Zebulun the Sea, Joſeph the Mountains, Benjamin the Tabernacle, Dan the lights, Naphtali the Dainties, Gad the Day-ſunne, and Aſher an Olive tree. And there ſhall be one people of the Lord, and one tongue, and there ſhall be no more the falſe ſpirit of Belial, becauſe he ſhall be caſt into endleſſe fire. They that are buried in ſorrow, ſhall riſe in joy: and they that were poore for the Lords ſake, ſhall be made rich. They that ſuffered penury, ſhall have plentie: and they that were weak, ſhall be made ſtrong: they that died for the Lords ſake, ſhall wake up unto life, and runne in Jacob: yea they ſhall run skipping and leaping, and they ſhall flie as Eagles for joy. But the ungodly ſhall be ſorrowfull, and the ſinners ſhall mourn, and all people ſhall glorifie the Lord for ever. Therefore, my children, keep all the Law of the Lord, for there is hope for all ſuch as walke aright. A hundred and nineteene yeares old doe I die in your ſight. Let none of you bury me in coſtly clothes, nor rip my belly, for ſo will Rulers do, but

A ſweet comfort for the godly Chriſtian. Matth. 5. Note.

The bleſſed eſtate of the elect after death.

but carry me back into Hebron with you. With theſe words Judah died: and his Children doing in all things as he commanded them, buried him with his Fathers in Hebron.

The Teſtament of ISSACHAR, made to his Children at his death, concerning a ſingle heart.

Learn here a ſimple life,
Not void of pain, but ſtrife:
The Sythe, the Spade, the Aſſe,
Set forth what man he was.

THe Copie of Issachar's wordes. He calling his Children about him, said unto them, Ye children of Issachar, heare your Father, and hearken to the wordes of the beloved of the LORD. I am Jacobs fift son in the reward of mandrake. For Ruben brought mandrakes out of the field, & Rachel meeting him, took them of him. Thereat Ruben wept, & at his noise my mother Leah came out. Now the mandrakes were sweet scented apples, which the Land of Aram bringeth forth in high countries, by the water vallies. And Rachel said, I wil not give thee these apples, because they shall help me to childe. Now there were two of these apples: and Leah said, Doth it not suffice thee, that thou hast gotten away the husband of my virginity, but that thou wilt have this also? She answered, Let Jacob lie with thee to night, for thy sons Mandragoras. Leah said unto her Doe not boast nor bragge: for Jacob is mine, and I am the wife of his youth. And Rachel answered, How so? was he not first handfasted unto me, and served he not our Father fourteen yeares for me? The exhortation. Gen. 30.

What shall I doe to thee? For many are the wiles and policies of men, and guile goes forward upon earth. If it had been otherwise, thou shouldest not have seene Jacob in the face at this day. For thou art not his wife, but wert guilefully put to him in my stead. My father deceived me, and conveying me away that night, suffered me not to see him. For had I been there, this had not come to passe. Wherefore take the one Mandrake, and in lieu of the other, I grant thee him for one night: and Jacob knew Leah, who conceiving bare me, and called my name Issachar, because of the hire. Then an Angel of the Lord appeared unto Jacob, and said that Rachel should beare but two sonnes, because she had forsaken the company of her husband, and chosen continency: and if my mother Leah had not given the two Apples for his company, she should have born eight children, whereas by reason of that she bare but six, Rachel two, and because God visited her in the mandrakes. For he knew that she greatly desired to company with Jacob for issues sake, and not for lust of pleasure: for she layed up the Mandrake, and delivered it unto

Jacob

Jacob the next day, and therefore God heard Rachel in the Mandrakes, becauſe that although ſhe had a minde unto them, yet ſhe ate them not, but offered them to the Prieſt of the moſt High, which was in thoſe dayes, and laid them up in the Lords Houſe. Therefore, my Children, when I came unto mans ſtate, I walked with an upright heart, and became Bayliffe of Husbandry unto my fathers, and brought them the fruits of their Lands in their due ſeaſons, and my father bleſſed mee, when he ſaw how I walked plainly and ſimply. I was no buſie body in my doings, I was not hurtfull nor ſpitefull to my neighbour, I railed not upon any man, neither diſpraiſed I the life of any, that walked in ſingleneſſe of minde. By reaſon hereof, when I was thirty yeares old I tooke a wife, becauſe labor had conſumed my ſtrength. I never knew the pleaſures of a woman through wantonneſſe, but my labour made me to ſleep ſoundly, and my father did allwayes rejoyce of my ſimplicity. For whatſoever pains I took, firſt of all I offered all the firſt fruits and the firſt ingendred cattell unto the Lord by the Prieſt, and then

The godly life of Iſſachar, and his true dealing.

An example for godly children.

A Pattern of a vertuous life.

gave my Father the rest, and the Lord doubled his benefits in my hands. Yea, and Jacob himself perceived well that God wrought with my plain dealing. For unto every poore man, and to every man in adversity, gave I of the fruits of the earth with a single heart. And now my children hearken and walk in singlenesse of minde, for I know that the Lord is very well pleased with it. The single-hearted man coveteth not gold, undermineth not his neighbour, lusteth not after diversity of meats, desireth not shift of apparell, nor behighteth himself long time, but onely hath an eye to Gods will, and the spirits of errour can doe nothing against him. For he cannot skill to entertain a fair woman, lest hee should defile his own minde: wrath overmastereth not his wit, envie melteth not his soul, neither doth his minde runne covetously upon gain. For he leadeth an upright life, and beholdeth all things with a single eye, excluding all hurtfulnesse of worldly errour, lest he should oversee any of the Commandements of God. Therefore, my Children, keep Gods Law, and hold fast plainnesse: walk on in innocency,

With a plain dealing man the Lord is pleased.

A single-hearted man described, who and what he is.

and

and be not too inquisitive into Gods secrets, or of your neighbours doings, but love God and your neighbour: pity the poore and weake, bow down your backe to Husbandry, and labour in tilling of the Earth in all manner of Husbandry, offering presents to the Lord with thanksgiving, who blessed the earth with encrease, and a new spring of fruits, as he blessed all holy men from Abel to this day: for there is none other portion given thee, than of the fatnesse of the Earth, whose fruits come by paines taking: for our Father Jacob blessed me with the benefits of the Earth, and the firstlings of fruits. Levi and Judah are glorified of the Lord among the Children of Jacob. For God hath planted himself in them, giving to the one the Priesthood, and to the other the Kingdome. Therefore obey ye them, and walk plainly as our Father Jacob did. For unto Gad it is given to destroy the temptations of Israel. My Children, I know that in the last dayes your Children shall forsake plainnes, and cleave to covetousnesse, let goe innocencie, and follow lewdnesse, leave Gods Commandements, and stick unto Belial,

Learn you children of the earth.

Obedience and plain-dealing commended.

A Plague for diſobedience.

lial, give over husbandrie, and gad after wicked devices, and therefore shall they be scattered amongst the heathen, and become bondslaves to their enemies.

Wherefore warn your children of it, that if they sinne, they may return quickly to the Lord, for he is mercifull, and will deliver them, and bring them home again into their own Land. I am now an hundreth and two and twenty yeares old, and I know not any deadly sinne upon me. I have not known any woman but my wife, neither have I committed whoredome in the lust of mine eyes. I have not drunk wine unto drunkennesse, neither have I coveted any pleasant things of my neighbours. There hath been no guile in my heart, neither hath there any lying gone out of my lips. I have bëen sorry with every man that was in heavines, & given my bread to the poor. I have not eaten my meat alone, nor removed the bounds and buttels of lands. I have bëen pitiful all the daies of my life, and dealt truly in all cases. I have loved the Lord with all my strength, and all men as mine own children. My sons, if you also do the like, all the spirits of Belial will flie from

The innocencie of Iſſachar. A godly pattern to follow.

Hearken you Landlords. Learn you wealthy of the earth.

from you, and nothing that miſchievous men can do againſt you, ſhall have power over you. You ſhall bring all wilde Beaſts in ſubjection to you, becauſe ye have the Lord of Heaven with you, if ye walk with him in ſingleneſſe of heart. And he willed them to carry his body into Hebron, and to bury him there in the cave with his fathers. Thus he ſtretched out his feet, and died in a good age, having all his limmes ſtrong and ſound, and ſlept the ſleep of all the world.

The

The Teſtament of Zebulun, made to his Children at his death, concerning Compaſſion and Mercie.

The poore man at home Zebulun *fed,*
The ſtranger unknown alſo clothed:
When ſhip did ſail, } *but gave him wit,*
God did not fail, } *to govern it.*

THe charge that Zebulun gave to his Childzen, in the hundzed and fourteenth year of his life, two & thirty yeares after the deceaſe of Joſeph. And he ſaid unto them. Heare ye me, ye ſons of Zebulun, a good gift to my Father & Mother. For when I was begotten, my Father was greatly encreaſed in ſheep and cattell, by reaſon of the good luck that he had through the ſtraked rods. I wiſt not my Childzen, I wiſt not, that I ſinned in thoſe dayes. For I conſidered not that I dealt wickedly through ignorance in Joſephs caſe: and moreover concealed it with my bzothers from our Father, howbeit that I wept much for it in ſecret: for I was ſore afraid of my Bzothers, becauſe they had all conſpired together to kill him with the ſwozd that ſhould bewzay that ſecret. Nevertheleſſe when they would have killed him, I beſought them moſt earneſtly with teares, that they would not doe ſuch wickedneſſe. For Simeon and Gad came upon Joſeph to have killed him, and Joſeph falling upon his knees, ſaid unto them, Have pitie upon

His exhortation when it was given. Gen. 30.

The love of Zebulun toward Joſeph.

upon me, my Brethren, have pitie upon the bowels of our Father Jacob. Lay not your hands upon mee to ſhed innocent blood, for I have not ſinned againſt you. If I have done amiſſe, nurture me with chaſtiſement, but lay not your hands upon me, for our Father Jacobs ſake. Upon his ſaying of theſe words, I being moved with compaſſion came and wept, and my heart melted within me, and all the ſubſtance of my bowels were looſned upon my ſoule. Alſo Joſeph wept, and I with him, and my heart trembled, and the joynts of my body quaked, and I was not able to ſtand. And when he ſaw me weeping with him, and them coming towards him to kill him, he fled behind me, and beſought them to take pitie of him. Then Ruben ſtepping in, ſaid: My brethren, let us not kill him, but let us caſt him into the dry pit, that our Fathers digged, and found no water in it. GOD ſuffered not any water to ſpring up in it, becauſe it ſhould be a ſafeguard for Joſeph. And ſo God did, till they ſold him to the Iſhmaelites. Thus gave I no conſent to the ſinne againſt Joſeph: but Simeon, Gad, and the other of

A good conſcience refuſeth no triall.

Love between brethren is as a precious ointment.

Mutuall love is mutuall ſafety.

of my brothers taking money for Joſeph, bought ſhoos with it, for themſelves, their wives, and their children, ſaying, Let us not eat it, becauſe it is the price of our brothers blood; but let us tread and trample it under our feet, becauſe he ſaid, He ſhould raigne over us, and wee ſhall ſee what his dreams will come unto. Therefore in the Scepter of Enochs Law, it is written of him that would not raiſe up ſeed to his brother, I have looſed Joſephs Shoo. For when we came out of Egypt the young men unbuckled Joſephs ſhoos at the Gate, and ſo we worſhipped Joſeph, as if it had been Pharaoh: and not onely worſhipped him, but alſo kneeled down before him with blushing, and ſo were we put to ſhame before the Egyptians, for afterward the Egyptians heard of all the ill that we had offered and done to Joſeph. After the laying of him in the pit, my brothers ſet meat upon the Table to eat. But I mourning for Joſeph did faſt no meat by the ſpace of two dayes and two nights together, neither would Judah eat with them, but had an eye unto the pit, becauſe hee feared leſt Simeon and Gad ſhould ſtep there and kill him: When

A figure of the treachery and covetouſneſs of Judas, read Matth. 27.

Judah carefull for his Brother.

When they ſaw that I ate nothing, they ſet me to keep him till he was ſold. He was in the Pit three dayes and three nights, without repaſt, ere he was ſold. Ruben his love toward Joſeph. Ruben hearing that he was ſold in his abſence, rent his garments, and wept, ſaying, How ſhall I look my Father Jacob in the face? And therewithall taking money, he ran after the merchantmen: but he could not finde them; for they had left the Kings high way, and were gone away apace by by-Lanes, and Ruben ate no meat that day. Dan therefore comming unto him, ſaid, Weep not, neither be ſad for the Boy: for I wot what we may ſay unto our Father Jacob. Mark the wicked policie of the ungodly. We will kill a Kid, and ſtain Joſephs coat with the blood of it, and ſay unto him, See if this be thy Sons coat or no. For when they intended to ſell Joſeph, they ſtripped him out of our fathers coat, and put upon him an old coat of a bond-ſervant. Simeon had gotten his coat, and would not deliver it us, but was minded to have cut it in pieces with his ſword: and he was angry that he was yet alive, and that he had not ſlain him. Then all my brethren riſing up together, ſaid unto him: Why

ſhouldeſt

ſhouldeſt thou not give it us, ſeeing that thou onely art the worker of this miſchief in Iſrael? Hereupon he gave it them, and they did as Dan had counſelled. And now my children, I warn you keep the Lords Commandements, be merciſull to your neighbours, and have inward compaſſion towards all, not onely men but alſo beaſts. For in that reſpect the Lord bleſſed me, inſomuch that when all my brothers were ſick, I eſcaped without ſicknes. For God knoweth every mans intent. Therfore, my children have compaſſion in your bowels, becauſe that as any man dealeth with his neighbor, ſo will God deal with him. For the children of my brothers fell ſick alſo and dyed for Joſephs ſake, becauſe their fathers pitied him not, but my children were preſerved without ſickneſs as you know. And while I was upon the Sea-coaſt of Canaan, I fell to fiſhing for my father Jacob: and whereas many others were drowned in the Sea, I abode unhurt. I was the firſt that made a fiſher-boat to float on the ſea, for God gave me underſtanding and wiſedome therein, ſo that I did ſet up a maſt in the boat, and faſtned a ſaile to the midſt of the wood,

Zebulun his exhortation.

Compaſſion is to be ſhewed as well to beaſts as men.

The unmerciſull puniſhed, both they and their children.

Fiſhers boats firſt inventéd by Zebulun, but God gave the wiſedome. Gen. 49.

and coasting along the shore in it, I fished for my fathers household, till we came into Egypt: and for pity sake I gave of my fishing to every stranger that I met with: if there were any forreiner born, or any sick body, or any aged person, I boiled my fish and dressed it well, according to every mans need, and carried it to them, comforting them, and having compassion with them. And therefore God made me to catch much fish in the sea. For he that giveth his neighbour, receiveth the things multiplyed of the Lord. Five yeares did I fish, giving to every man that I saw, & serving all my fathers house sufficiently: in harvest time I fished, and in winter time I fed sheep with my brothers. Now wil I tell you what I did, I saw a miserable man in the deep of winter, and having compassion upon him, I stole a garment privily out of my house, and gave it the naked man. You therefore my children, take pity indifferently of all men, & shew mercy with the things which the Lord giveth you, and deale them abroad to all men with a good heart. And if ye have not wherewith to succour the needy out of hand: yet have compassion on him with inward

The singular compassion of Zebulun.

Note.

Zebulun his mercy in giving food.

A mercifull deed to cloath the naked.

inward mercy. I know that my hand forslowed not to give to him that wanted, and to spend the time with him, insomuch that I have walked above seven furlongs with such an one weeping, and my heart yerned upon him for compassion. You therefore, my children, have earnest & inward mercy towards all that are in misery, that God having pity upon you, may be mercifull to you likewise. For in the last daies God will send his mercy upon the earth, and wheresoever he findeth inward and hearty mercy, there will he dwell. For look how much mercy man sheweth to his neighbor, so much will God shew to him again. Now when we came down into Egypt, Joseph minded not our evil dealing with him, but when he saw me, it made his heart yern: whom look ye upon, my children, and learn to forget the harm that is done to you. Love ye one another, & do not one of you think upon anothers ill dealing: for that breaketh unity, and displeaseth all kinred, and troubleth the minde. For he that is mindfull of harm past, hath not the bowels of mercy. Mark the water, and see how it washeth away the sand, when the stones and timber are removed asun-

Inward compassion wanting ability serveth.

A rare example of a mercifull heart.

God dwelleth in mercifull hearts.

Joseph rewardeth good for evil.

He that is mindful of injuries, is not mercifull.

Apt similitudes.

der. And if a brook be drawn into many streames, the earth sucketh it up, and it cometh to nothing: and so shall you, if you be divided among your selves. Therefore divide not your selves into 2. heads: for all things that God hath created have but one head apiece. He hath given a man two shoulders, two hands, and two feet: but yet do all the members obey one head. I know by the writings of my fathers, that in the last dates ye shall depart from the Lord, and be divided in Israel, following two Kings, working all abomination, and worshipping all manner of idols, and your enemies shall take you prisoners, and you shall sit among the heathen in all misery, tribulation and sorrow of mind: and afterward you shall remember the Lord and repent, and he shall turn you again: for he is mercifull and full of compassion, and thinketh not upon the lewdnesse of the children of men, because they be flesh, and the spirits of errour beguile them in all their doings. After this shall God himself raise up unto you the light of righteousnesse: and wholesomnesse & mercy are in his punishments. He shall redeeme all men from the bondage of Belial,

An exhortation to concord.

The end of discord is miserie.

lial, and all the ſpirits of errour ſhall be trodden down, and he ſhal turn all nations to the following of him, and ye ſhall ſee God in the ſhape of man; for God hath choſen Jeruſalem, and God is his Name: nevertheleſſe, by the wickedneſſe of your words, you ſhall provoke him to wrath, and ye ſhall be caſt off, till the time of full finiſhing. And now, my children, be not ſad for my death, neither be ye out of heart becauſe I leave you. For I ſhall riſe up again among you, as a Captain in the middeſt of my Tribe, among as many as have kept the Law of the Lord, and the commandements of their father Zebulun. But as for the wicked, God ſhall bring everlaſting fire upon them, and deſtroy them for ever. I return to my reſt, as my fathers have done: now fear you the Lord your God, with all your ſtrength all the dayes of your life. As he had ſpoken theſe words he fell aſleep, to his ſingular benefit: and his ſons laid him in a coffin, and carrying him back again unto Hebron, buried him there with his fathers.

The ſtate of the wicked at the latter day.

The Teſtament of Dan, made to his children at his death, concerning Anger and Lying.

The Serpent with weapon, and Dan, *declare*
The intent of thoſe men that wrathfull are.

THe Copy of Dan his words, which he spake unto them in his last dayes: in the hundred five and twentieth yeare of his life, he called his tribe unto him, and said:

Ye Children of Dan, heare my sayings, and give heed to the words of your Fathers mouth. I liked in mine heart, and shewed in my whole life the thing that is good: for truth joyned with right dealing pleaseth God well. I have hated hurtfull things, as lying and anger; because they teach a man all manner of naughtinesse. I confesse unto you my Children this day, that I was glad in my heart at the death of Joseph, that true and good man, and rejoyced at the selling of him, because our Father loved him more then us. For the spirit of spitefulnes and pride said unto me: Thou art his son to, as well as he. And one of the spirits of Belial wrought with me, saying: Take this sword and slay Joseph with it, and when he is dead thy father shall love thee. This was that spirit of spitefulnes which counselled me to devoure Joseph, as the

Heart and outward profession must be consociate.

Lies and anger schoolmasters of evil life.

Self-love thinketh himself as good as other.

Desire of prerogative enticeth to murther.

Leopard

Man purpoſeth, but God diſpoſeth.

Leopard devoured a Kid. But the God of our Father Jacob did not put him into my hands, nor ſuffer me to finde him alone, that I might diſpatch two Scepters in Iſrael by committing that wickedneſs. And now, my children, I tell you of a truth, that unleſſe you keep your ſelves from this ſpirit of lying & wrath, and love truth and long-ſufferance, ye ſhall periſh. Wrath is blind, my children, & no wrathfull man looketh truth in the face, becauſe that although they were [a] his father and mother, yet doth he hold them all his enemies. Though he be his brother, yet [b] he knoweth him not: though he be the Lords [c] Prophet, yet obeyeth he him not: though he be a [d] righteous man, yet hee regardeth him not, and though he be his [e] friend, yet he conſidereth it not. For the Spirit of wrath beſetteth him with the ſnares of errour, blinding his naturall eyes, and dimming the eyes of his minde by falſhood, and giving to him a ſight of his own making. And wherein bleareth he his eyes? In hatred of heart, for he giveth him a ſelf-willed heart againſt his brother, to ſpite him, and envy him. My Sonnes, wrath is miſchievous, for it becometh

A wrathfull man lively deſcribed.
[a] He accounteth his Parents as enemies.
[b] He knoweth not his brother.
[c] He obeyeth not the Miniſter.
[d] He regardeth not the righteous.
[e] He conſidereth not his friend.

cometh a ſoule to the ſoule, and ſubdueth the body to it ſelfe by overmaſtering the ſoul, and giveth power to the body to worke all wickedneſſe. And when the ſoul hath wrought, it juſtifieth the thing done, becauſe it ſeeth not. The properties of wrath.

Therefore he that is wrathfull, if he be a man of might, hath treble power in his anger. One, through the help and furtherance of his Servants: Another of his riches, wherethrough he perſwadeth and overcometh his unrighteouſneſſe: and a third of the nature of his own body, which of it ſelf worketh evil. And though he that is angry be a poore man, yet hath he his naturall power doubled. For the ſaid ſpirit doth alwayes further his wickedneſſe, by cauſing his deeds to be matched with lying. Wherefore conſider the power of wrath how vain it is. For he is bitter in ſpeech, and walketh at Satans right hand that his deeds may be wrought in untruſtineſſe & lying. For Satan doth firſt of all ſting him by ſpeech, and when he hath once pricked him forward, he ſtrengthneth him by deeds, and troubleth his underſtanding with bitter nips and loſſes, and ſo provoketh his minde to exceſſive A wrathfull man worketh three waies: 1. By ſervants. 2. By riches. 3. By himſelf. Two inſtruments of wrath; bitter ſpeech: violent hands.

Remedy against wrath is forbearing of words.

cessive wrath. Therefore when any man speaketh against you, be not moved to anger: and if he praise you as good men, be not puffed up, nor changed into voluptuousnesse and sternesse of countenance. For when a man heareth a thing that misliketh him, first it tickleth him and stingeth his mind so, that he thinks he hath just cause to be angry. Now therefore, my children, if ye fall into any losse and hinderance, be not out of patience, for the spirit of impatience maketh men to lust for the thing that is forgone, and to be angry for the want of it. Bear your losses willingly, and be not out of quiet for it: for unquietnesse engendreth anger and untruth; and it is evil to have a double face. Anger and untruth talk one to another, to trouble the understanding. And when the minde is cumbred with disdain, the Lord departeth from it, and Belial getteth the dominion of it. Therefore, my children, keep the Lords Commandements & Lawes, eschew untruth and hate it, that the Lord may dwell in you, and Belial flie from you. Speak every of you the truth to his neighbour, that ye fall not willingly into incomberance, and so shall ye be in quiet,

The effect of impatience.

and

and ye ſhall have the God of Peace, war ſhall not prevaile againſt you. Love the Lord all your life long, and love ye one another with a ſoothfaſt heart. For I am ſure that in the latter dates ye ſhall depart from the Lord, and walk in naughtineſſe, working the abominations of the Gentiles, and haunting wicked women in all lewdneſſe by the working of deceitfull ſpirits in you. For I have read in Enoch that Satan is your prince, and that all the ſpirits of fornication and pride, ſhall ply themſelves in laying ſnares for the children of Dan, to make them ſinne before the Lord. But, my children, ſtick ye unto Levi, and look upon him in all things. The children of Judah ſhall ſnatch away other mens goods like Lions through covetouſneſs. For this cauſe ſhall ye be led away with them into captivity, and there receive all the plagues of Egypt, and all the malice of the heathen: whereupon ye ſhall returne to the Lord & obtain mercy, and he ſhall bring you into his holy place, and proclame peace to you. The Lords ſaving health ſhall ſpring up unto you out of the Tribes of Judah and Levi. He ſhall make warre againſt Belial, and give our young

He propheſieth their wickedneſs.

A note for covetouſneſs.

Repentance obtaineth mercy.

A prophecy of Chriſt his humanitie.

young men the victory in revengement. He shall deliver the imprisoned soules of the Saints from Belial, and turn your unbelieving hearts to the Lord, and give everlasting Peace to such as call upon him. The Saints shal rest in him, and the righteous shall rejoyce in the new Jerusalem, which shall glorifie God for ever. Jerusalem shall no more be wasted, nor Israel led into captivity, because the Lord shall be conversant among men in the midst of it, and the holy one of Israel shall raigne over them in lowlinesse and povertie, and he that believeth in him shall certainly reigne in Heaven. Now, my Children, feare the Lord, and beware of Satan and his spirits. And draw neer to God, and to the Angel that exciteth you: for he is the Mediator betweene God and man, to set peace in Israel. He shall stand against the kingdome of the enemy, and therefore will the enemy labour to overthrow all that call upon the Lord: for he knoweth, that whensoever Israel decaieth, then shall his enemies kingdome come to an end. But the said angel shal strengthen Israel, that hee come not to an evill end. At that time shall Israel depart from iniquitie

Christ lively described.

Christ our Mediator. Christ assisteth us in all temptations.

iniquitie, and the Lord ſhall viſite ſuch as doe his will. In all places of Iſrael and among the heathen his name ſhall be, The Saviour. Therefore, my children, keep your ſelves from all noyſome dealings, and put from you wrath, and all untruth. Love truth and mildneſſe, and look what you have heard of your father, deliver it over to your children, that the Father of nations may receive you. For he was ſoothfaſt, long-ſuffering, meek, lowly, and a teacher of Gods Law by his own works. Therefore depart from all unrighteouſneſſe, that ye may ſtick to the righteouſneſſe of the Lords law, and bury ye me by my Fathers. In ſaying theſe things he kiſſed them, and ſlept the ſleep of the world. And his ſons buried him, laying his bones by Abraham, Iſaac, and Jacob. And like as Dan had prophecied ſo them, that they ſhould one day neglect Gods law, and eſtrange themſelves from the off ſpring and native country of Iſrael, ſo came it to paſſe.

The

The Teſtament of NAPHTALI, made to his Children at his death, concerning goodneſs.

Run Naphtali's *race, but run apace :*
Embrace his Goodneſs and Truſtineſs.
If your ſtate you ſee ſervants to be,
Then God will you bleſs, & give ſucceſs.

The Teſtament of Naphtali.

THe Copy of Naphtali's Teſtament, concerning the things which he diſcourſed at the end of his time, in the hundreth and two and thirtieth yeare of his life. At the coming of his Children together in the ſeventh moneth, the fourth day of the moneth, he being yet in good health, commanded a ſumptuous feaſt, and great cheare to be prepared. When he awoke in the morning from ſleep, becauſe he was even at deaths dooze, he praiſed the Lord that had ſtrengthened him, and began to ſpeak to his Children, in this wiſe:

My Children, give eare to Naphtali, hearken to your Fathers words. I was born of Bilhah, and becauſe Rachel dealt craftily in putting Bilhah to Jacob, in her own ſtead, and Bilhah was delivered of me in Rachels lap, therefore was I called Naphtali. And Rachel loved me, becauſe I was born on her lap, and thee kiſſed me when I was a little one, ſaying: God let me ſee a brother of thine out of mine own womb after thee. By reaſon whereof, Joſeph was like to mee in all

His birth.

Why he was called Naphtali.

all things according to Rachels request. Now my mother Bilha was the daughter of Rotheus, the brother of Debora, Rebekahs nurse, and was born the self same day that Rachel was born: for Rotheus was a Chaldean, of Abrahams kindred, a worshipper of GOD, free born, and a noble man. Howbeit forsomuch as he was taken prisoner, Laban bought him, and married him to a bond woman of his, called Eve, who brought him forth a son, whom he named Zeliphas, after the name of the Castle wherin he was taken. Afterward shee bare Bilhah, calling her, her new haskie daughter, because shee was fond of the dug as soon as she was born. And because I was as swift of foot as a Stag, my father Jacob appointed me to run of all messages and errands, and blessed me by the name of Stag. For as the potter knoweth what his vessell shall containe, and tempereth his quantitie of clay thereafter: so the Lord maketh a mans body proportionable to the spirit that he will put into it, and fitteth the spirit to the ability of the body, so as there is no inequality or odds betwixt them: for all the Lords creatures

Why Joseph was like Naphtali.

His family

The swiftnesse of Naphtali. Gen. 49.

God his wisedome in creating us, lively set forth.

are

are made by weight, meaſure, and rule. And as the potter knoweth the uſe of every of them to what things they be meeteſt, ſo the Lord knoweth the body, how farre forth it is fit for goodneſs, and when it beginneth in evil. For there is not any Creature reaſonable, nor unreaſonable, which the Lord knoweth not, for he hath created all men after his owne image: and as mans ſtrength is, ſo is his worke: as is his will, ſo is his worke: as is his forecaſt, ſo is his doing: as is his heart, ſo is his mouth: as is his eye, ſo is his ſleep: and as is his minde, ſo is his talk, either of the Law of the Lord, or of the law of Belial. And looke what diverſitie is betweene light and darkneſſe, or betweene ſight and hearing, the ſame diverſity is there in man and woman. Neither is it to be ſaid that there is any bitternelle in any thing either of the face, or of other like things. For God hath made all things good in their order or degree: he hath ſet the five wits in the head, and knit the head to the neck, and covered it with hatre for his glory. Moreover, he hath aſſigned the heart to wiſedome, the belly to the avoidance of the ſtomack, the breaſt to

health, the liver to anger, the gall to bitterneſs, the ſpleen to laughter, the kidnies to craftineſs, the loines to ſtrength, the ribs to comelineſſe, the ſeed to luſtineſſe, and ſo forth. So my children doe all things in order, and in the feare of God, neither doe yee any thing diſorderly in ſcorn, or out of due ſeaſon. For thou canſt not command the eye to heare, neither canſt thou doe the works of light in darkneſſe. Therefore haſte you not to mar your doings through covetouſneſſe, or to beguile your own ſoules with fond talke. For by holding your peace with a cleane heart, ye ſhall be able to keep the will of God, and to caſt away the will of the devil: the Sun, Moon, and Stars, breake not their order, neither breake you Gods Law in the order of your doings. The Gentiles by going aſtray, and by forſaking the Lord, have changed their order, and followed ſtocks and ſtones, and ſpirits of errour. But do you not ſo (my children:) know ye that your onely one God is the Lord in the ſkies, on the earth, in the Sea, & of all creatures, for he is the maker of them. And be not like Sodome, which altereth the order of her Nature:

All things muſt be done in time and order. The reaſon.

like-

likewiſe the waters altered the order of their nature, and they whom God curſed in the flood, making the earth deſolate and fruitleſs for their ſakes. My children, I ſay theſe things, becauſe I have read in the holy writtings of Enoch, that you alſo ſhall depart from the Lord, and walk in all the wickedneſſe of Sodome, and the Lord ſhall bring thraldome upon you, ſo as you ſhall ſerve your enemies, & be pinched with all manner of tribulation & pain, till God conſume you every one: & when you be made few and ſmall, ye ſhall turne again, and know the Lord your God, and he ſhall bring you again into your own land, according to his manifold mercy. And it ſhall come to paſſe, that when they ſhall be come into the countrey of their fathers, they ſhall forget the Lord again, and deale wickedly, ſo as the Lord ſhall ſcatter them all over the face of the whole earth, till in the mercy of the Lord come a man that poureth out mercy & righteouſneſſe upon all men both far & neer. For in the xl. year of my life, upon mount Olivet toward the eaſt ſide of Jeruſalem, I ſaw the Sun and Moon ſtand ſtill, and behold, Iſaac my fathers father ſaid to us, Come

Naphtali propheſieth the miſery of his children.

A viſion.

hither apace, and every one of you take hold, according to his strength, for the Sunne and Moone may be caught. And we came running all together, and Levi caught hold of the Sunne, and Judah jumping up caught hold of the Moone, and were both of them lifted up with them. And when as Levi became as the Sun, a certain young man delivered him xii. boughes of Palme-tree, and Judah shined as the Moon, and twelve beames or rales were under his feet, and Levi and Judah running together, beheld one another. And behold there was a Bull upon earth that had great horns, and Eagles wings upon his back, and we would have caught him, but we could not: for Joseph stepping before us, caught him, and mounted aloft upon him. And behold, there appeared unto us an holy writting, saying, the Assyrians, Medes, Elamites, Galathites, Caldees, and Syrians, shall hold the Scepter of Israel in thraldome. And again, a seven moneths after, I saw our father Jacob standing in the sea of Jamma, and us his Sonnes with him. And behold, there came a ship sayling by, full of dried flesh, without Mariner or Pilote.

Upon

Upon the ſhip was written Jacob, and our father ſaid to us, Let us go to our ſhip: When we were within it, there roſe a ſore tempeſt, and a mighty gale of winde, and our father who held the ſterne, flew away from us, and then we being toſſed with the ſtorme, were carried into the ſea, and our ſhip was filled with water, and weather-beaten, and torn on all ſides. Then Joſeph fled out in the boat, and we al were divided upon twelve boords, and Levi, and Juda was among us, ſo were we ſcattered on all coaſts, and Levi being clad in ſackcloth, prayed unto the Lord for us all. As ſoon as the tempeſt was allayed, the ſhip came quickly to land, and behold our Father Jacob came, and we rejoyced all together with one minde. I told my father theſe two dreams, and he ſaid to me, theſe things muſt bee fulfilled in their time, and Iſrael muſt indure many things. Then ſaid he further to me, I believe that Joſeph is alive, for I ſee that the Lord doth alwayes number him with us. And he ſaid, Thou liveſt my ſonne Joſeph, but yet I ſee thee not, neither ſeeſt thou Jacob that begat thee: truly he made us to weep at theſe words of his, and my bowels

Remorſe of conſcience moveth open confeſſion.

glowed within me, to bewray unto him that Joſeph was ſold, but I was afraid of my brothers. Behold, my ſons I have ſhewed you the laſt times, and all things that ſhall be done in Iſrael. You therefore command your children to be helpfull unto Levi and Judah. For by Judah ſhall health and welfare ſpring up unto Iſrael, and in him ſhall Jacob be bleſſed. For by his ſcepter ſhall God appeare, and dwell among men upon earth, to ſave the flock of Iſrael, and to gather the righteous from amongſt the Heathen. My children if you do well, both men and Angels ſhall praiſe and bleſſe you, and God ſhall be glorified by you among the Gentiles, the Devil ſhall flee from you, the beaſts ſhall ſtand in awe of you and the Angels ſhall receive you. For like as if a man bring up his childe well, the childe giveth and endeavoureth alwayes to be mindefull and thankfull: So of good workes there is a good remembrance with God. But as for him that doth not good, him ſhall men and Angels curſe, and God ſhall be diſhonoured through him among the Gentiles, and the Devill ſhall poſſeſſe him, as a peculiar veſſell and inſtrument, and all beaſts

By doing well, God is glorified, men bleſſed, and the devil vanquiſhed.

beaſts ſhall overmaſter him, and the Lord ſhall hate him. For the Commandments of the law are of two ſorts, and are fulfilled in worke. For there is a time for a man to companie with his wife, and a time to forbeare her, that he may give himſelfe to prayer. There are two commandements which breed ſinne, except they be done in their due order, and ſo it is in the reſt of the commandments. Therefore be you wiſe and skilfull in the Lord, knowing the order of his commandements, and the lawes of all things, that God may love ye. Having commanded them many other ſuch things, he prayed them to conveigh his bones to Hebron, and to bury him by his fathers. And ſo eating and drinking with a merry hart, he covered his face and died. And Naphtali's children did all things according as their Father had commanded them.

The Teſtament of *Gad*, made to his Children at his death, concerning hatred.

You that excell in Martiall feats,
Loe Gad, *but* GOD *obey:*
Leſt in Gads *wrath you* GOD *offend,*
And loſe your hoped prey.

THe copy of Gads Testament, & of the things that he spake to his children, in the hundred and 7. year of his life, saying: I was Jacobs seventh son, & skilfull and strong in keeping of sheep. I kept the flocks by night, and when there came any Lion, Leopard, Wolf, Bear, or other wild beast upon our cattell, I ran to it, and killed it. Joseph also did feed sheep with us about thirty dayes: who being tender fell sick by reason of overmuch heat, and went home to Hebron to his father, whom he lodged by himself, because he loved him. And Joseph told our father, that the sons of Bilha wasted his goods at Zilpha, and made havock of them, without the knowledge of Judah and Ruben. For he knew that I had rescued a lamb out of a Bears mouth, and killed the Beare, and that because the lamb could not live (which thing grieved me) we killed it also and ate it. He told our father of it, and our brothers were greatly discontented with his doing, even to the day that he was sold into Egypt, and the spirit of hatred was in me, insomuch as I could not finde in my heart to heare Joseph speak, or to see him, because

Gad a good and valiant shepherd.

Gad hated Joseph for his complaining to his father.

2. For his goodly dreames.

because he had rebuked us openly, for eating the lamb without Judah. To be short, he made our father believe whatsoever he told him. But now I acknowledge my sinne, my Children, that I was often in minde to have killed him, for I hated him from my heart, and I was utterly without compassion towards him, and the cause of this my great hatred towards him, was his dreames: Therefore I would have devoured him, as an ore eateth up grasse from the earth. And for that cause I and Judah sold him to the Ishmaelites for thirty gildernes, of the which we kept away ten privily, and shewed the other rr. to our brethren. And so covetousnes perswaded me to wish his death. But the God of our Fathers delivered him out of my hands, to the intent I should not do such wickednes in Israel: and now my children give eare to the words of truth, that ye may live righteously, and keep the law of the Highest, and not goe astray through the spirit of hatred, for that is evil in all mens doings. Whatsoever another man doth, that doth the hater mislike and abhorre. If one keep the law of the Lord, he praiseth it not: if one fear the Lord, and deal

deal righteouſly, him he loveth not, but diſpraiſeth the truth, he envieth him that ordereth his waies aright, he imbraceth backbiting, he loveth ſcornfulneſs: and becauſe that hatred hath blinded his minde, he doth to his neighbours as we did to Joſeph: therefore, my children, keep your ſelves from hatred, becauſe it committeth wickedneſſe even againſt the Lord; for it will not heare the words of Gods Commandement, concerning the loving of a mans neighbour, but ſinneth ſpitefully againſt God. If a brother offend, by and by it blaſeth him abroad, and is haſtie to have him condemned and kild, or puniſhed for his offence. And if the offender be a ſervant or bondman, it accuſeth him to his maſter, and deviſeth all means that may be to perſecute him, & to put him to death, if it be poſſible: for hatred worketh with ſpitefulneſſe, and is alway ſory to heare or ſee men go forward, or proſper in well doing. For like as love beareth good will even to the dead, and wiſheth them alive, and would (if it were poſſible) ſtay them from death, which are condemned to die: So hatred ſeeketh to ſlay the living, and deemeth them unworthy of life which have offen-

A compariſon.

offended never so lightly. For the spirit of hatred doth through cancred frowardnesse of heart, worke jointly with Satan in all things, even to the death, and destruction of men. But the spirit of love doth through long sufferance worke with Gods law to the welfare of men. Hatred is evil, because it abideth with lying, speaking continually against the truth, making a great adoe of small matters, overshadowing the light with darknesse, counting sweet to be sowre, teaching slanderousnes, war, wrong, and aboundance of all mischiefe, and finally filling the heart with divelish poison. My children, I speak these things upon experience, to the intent you should eschew hatred, and stick to godly love. Righteousnes driveth out hatred, and lowlinesse killeth it, for a righteous and lowly person is ashamed to doe wrong, not for feare of rebuke, but for conscience sake, because God seeth his intent. He backbiteth no man, because the fear of the highest overcometh hatred: for the fear of the Lord offendeth not, neither will doe any man wrong, no not even in thought. At length I came to the knowledge of these things, when I had repented

The property of hatred.

A righteous man described.

ted mee of my dealings toward Joſeph. For the true Repentance that is according to Gods will, mortifieth a man to obedience, chaſeth away darkneſs, inlightneth the eyes, giveth knowledge to the minde, and leadeth the ſoule to ſalvation. And whatſoever men know not of themſelves, that doth Repentance teach them. For it brought upon me the pain of the heart, and if my father Jacobs prayers had not been, ſurely I had died out of hand. For look wherein a man ſinneth, by the ſame he is puniſhed. For as much therefore as my heart was mercileſſe toward Joſeph, I ſuffered Gods rigorous juſtice in my heart by the ſpace of xi. moneths, that the time of my puniſhment might fall out even, with the time that I urged the ſelling of Joſeph. Now therefore, my children, each of you love his brothers, and put away hatred from your hearts, loving one another in deed, word, and thought of minde. For before my fathers face I ſpake mildly of Joſeph, but behind his back the ſprit of hatred darkned my underſtanding, and tempted my minde to kill him. Wherefore love ye one another heartily: and if any of you offend other, tel him

Love conſiſteth in deed, in word, and mind.

him of it gently, driving out the poyson of hatred, and fostering no deceit in heart. And if the offender confesse it, and be sory for it, give it him: and if he deny it, strive not with him, lest hee fall to swearing, and so sinne double. Let no stranger heare you uttering one anothers secrets in variance, lest hee turne to be your ill-willer, and worke some great mischiefe against you. For he will talk guilefully with thee, and undermine thée to do thée a shrewd turne, taking his poison at thine owne hand. Therefore if he deny it, and be ashamed of it, and hold his peace, when he is rebuked, draw him not out, for in denying hee repenteth him, so as hee will no more offend thee, but honour thee, and fear thee, & be in quiet. But if he be unshamefac't, and abide by his naughtinesse, then refer the revengement of it to God with all thy heart. If another man prosper more then thou, be not grieved at it, but pray for him, that he may have perfect prosperity. For peradventure it may be to your own benefit. And if hee be exalted more and more, envy him not, but remember that all flesh shall die: and praise God for it, who giveth good & profitable

Envy no mans prosperity.

1. It may be perchance to your profit

things

things to all men. Seek the Lords iudgements, and ſo thy mind ſhall let him alone and be in quiet. Now, if a man be enriched by evil meanes, as Eſau my Fathers brother was, envy him not: for in ſo doing ye controle the Lord, who either taketh away his benefits from the wicked, or leaveth them ſtill to the repentant, or elſe reſerveth them in the unrepentant to their endleſſe puniſhment. For the poore man having ſufficient of all things, giveth thanks unto the Lord, and is enriched of all men, becauſe men wiſh him no harm. Therefore (my children) away with hatred out of your hearts, and love one another with a right meaning mind. Alſo will you your children to honor Levi and Juda: for out of them ſhall the Lord make the Saviours of Iſrael to come. I know that in the end your children ſhall depart from them, and walke in all manner of miſchiefe, naughtineſſe and corruption before the Lord. And after a little pauſing he ſaid again: My ſonnes, heare me your Father, bury me by my fathers: And ſo plucking up his feet, he ſlept in peace: and after five yeares they carried him thence, and laid him with his fathers in Hebron.

A poore man how he is rich.

A prophecy of Chriſt.

The

The Teſtament of *Aſher*, made to his Children at his death, concerning two faces of vice and vertue.

Two wayes, ſaith Aſher, *are prepar'd*
for men: the one for joy;
The laſt for death. The firſt is beſt,
but this breeds ſore annoy.

THe Copy of Asher his Testament, and of the things that he spake to his Children in the 120. yeare of his life. Being still in health, he said unto them: Yee children of Asher, harken unto your father, and I will shew you all things that are right before the Lord. The Lord hath given two waies unto the Sons of men, two minds, two doings, two places, and two ends: and therefore all waies may be one; yea though they be contraries, as are the waies of good and evil. Also there are two mindes in our breasts, which doe move us either to honesty or dishonesty. Therefore if a man be led to goodnesse, all his doings are occupied about righteousnesse: and if that he doe any thing amisse, by and by he repenteth him: for in as much as his mind is bent unto righteousnesse, he putteth away naughtinesse, and out of hand amendeth his misdeeds, and correcteth the corruptions of his mind. But if his minde incline unto evil, all his doings tend unto naughtinesse, in so much that he thrusteth away the good, and taketh unto him the bad, because he

Two waies for a man to walk in.

Two minds in a man, of good & of evil.

is under the dominion of Belial: and if he doe any good thing, he turneth the ſame unto evil. For if he begin to do any good, hee bringeth the end of his doings to an evil worke, becauſe the treaſure of his heart is infected with the venome of a devilliſh and miſchievous ſpirit, and therefore the evil overmaſtereth the good in his minde, and bringeth the end of the thing to naughtineſſe. Some man ſheweth compaſſion upon him that ſerveth his turne in naughtineſſe, that man hath two faces, and that deed of his is ſtark lewdneſſe. Another man loveth ungraciouſneſs, and he is lewd likewiſe: and although he could find in his heart to die for the compaſſing of his evil: yet it is manifeſt that he is double-faced, and his doing is altogether ſtarke naught. For his love being but lewdneſs, doth as it were cloake his evil with a good Name, whereas the drift of his doings tendeth unto a wicked end. Another healeth, doth open wrong, pilleth and polleth, is covetous, and pitieth not the poor. He alſo hath a double face, and all this is ſtark naught: for in being niggardly towards his neighbor, he provoketh Gods wrath,

Diverſe ſorts of double faces.

The covetous mans wickedneſs deſcribed.

wrath, and denieth the Higheſt, in not pi-
tying the poore. He deſpiſeth and ſpiteth
the Lord, which is the commander of
the law: he ſuffereth not the poor to reſt,
he defileth his own ſoul to make his bo-
dy gay, he killeth many, and pitieth few:
this is the part of a double-faced perſon.
Another committeth whoredom and for-
nication, or vexeth many men piteouſly
with his power and riches, and yet abſtai-
neth from meats: his faſt is naught, for
he doth the commandements with an
evil conſcience, and that is a double-faced
dealing, which is altogether naught. Such
manner of folk are right Swine, and
Hares, for they ſeeme to be halfe cleane:
but in very deed they be utterly unclean.
You therefore, my children, become not
like them, neither beare you in one hood
two faces the one of goodneſs, & the other
of naughtineſſe, but ſticke alonely unto
goodneſs: for in goodneſs doth God reſt, God abi-
and men like wel of it. Shun naughtineſs, deth with
and kill the devil in your good works: for the plain
they that are double faced ſerve not God, dealer.
but their own luſts, becauſe they ſeek
to pleaſe Belial, and ſuch as are like them-
ſelves. Now, though plain dealing men.

The preposterous judgement of the world makes not good or bad.

and ſuch as pretend but one face are taken for offenders, at the hands of ſuch as beare two faces, yet are they righteous before GOD. For many in killing wicked perſons, doe two works at once, namely, good by evil: but indeed, the whole work is good, becauſe that he which hath rooted out the evil, hath deſtroyed it. Some man hating his neighbour, mercifully blameth him for his adboutrie, or theft, ſuch an one is double faced: but yet is the whole work good, becauſe he followeth the Lords example, not reſpecting what ſeemeth good, when it is evil in deed. Another will not make merry with rioters, leſt he ſhould be ſtained by them, and defile his own ſoul. This man alſo is double faced, but yet is all his doings good: and he is like a Roe or a Stagge, which in a common wilde herd ſeem to be unclean, and yet are altogether cleane, becauſe he walked in the zeale of the Lord, ſhunning and hating thoſe whom God willeth to be ſhunned, in his Commandements, and ſo killeth he evil with well-doing. See therefore, my Sonnes, how there are two in all things, one againſt the other, and the one hidden

Other kindes of double faced men.

under

under the other. Death ſucceedeth to life, ſhame to glory, night to day, and darkeneſſe unto light. All righteous things are under light and life, therefore doth eternall life overmaſter death. It is not to be ſaid that truth is untruth, righteouſneſſe unrighteouſneſſe, or right wrong, becauſe that as all things are under God, ſo all truth is under light. I have practiſed all theſe things in my life, and not ſtrayed from the truth of the Lord, but ſought out the Commandements of the Higheſt, to the uttermoſt of my power, and walked with one face in goodneſſe. Take heed therefore, my Children, to the Lords Commandements, and follow the truth with one ſingle face. For they that are double faced ſhall be double puniſhed. The ſpirit of errour hateth the man that fighteth againſt it. Keepe the law of the Lord, and regard not evil that ſeemeth good, but have an eye to the thing that is good indeed, and keep the ſame, returning to the Lord in all his Commandements, and reſting upon him: for the ends whereat men doe ayme, doe ſhew their righteouſneſſe. And know the Angels of the Lord from the [illegible]els of

After his righteous living.

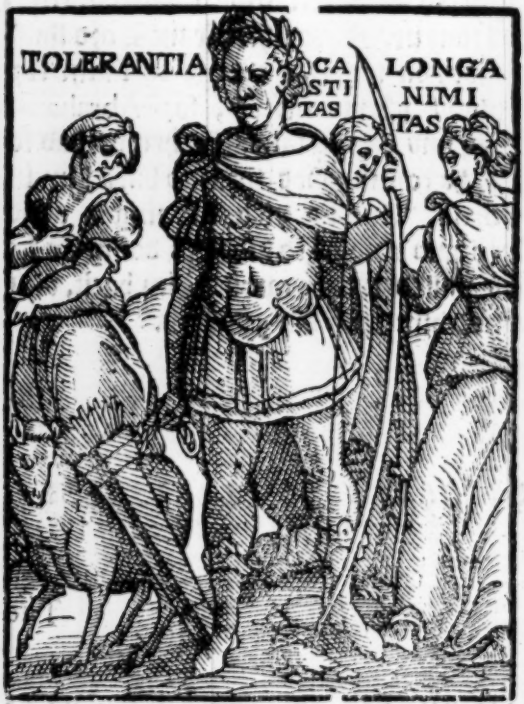
Double faced, double puniſhed.

Satan. For if yee cleave to wicked ſpirits, your ſouls ſhall be tormented of the wicked Spirit whom ye ſerve, in wicked luſts and works. But if ye quietly and chéerfully acquaint your ſelves with the Angel of Peace, he ſhall comfort you in your life time. My Children, become not like the Sodomites, which knew not the Angel, and periſhed for ever. For I am ſure that you ſhall ſinne, and be delivered into the hands of your enemies, your land ſhall be laid waſt, and your ſelves ſhall be ſcattered into the foure corners of the earth, and be deſpiſed as unprofitable water in your diſperſing abroad, untill the Higheſt do viſite the earth, eating & drinking as a man with men, and breaking the ſerpents head in pieces without noiſe. Yee ſhall ſave Iſrael, and all the Heathen by water, being GOD hidden in man. Therefore tell your children theſe things that they neglect not Gods Law written in the tables of heaven. For the time will come, that they ſhall give no credit to the Law of the Lord. And you falling unto naughtineſs, ſhall deale wickedly againſt God, giving no heed to his Law, but unto mens commandements. For this cauſe ſhall

A prophecy of Chriſt his humanity.

ſhall ye be ſcattered abroad, as my Bro-
thers Gad and Dan, which were not ac-
quainted with their own countrey, tribe
and tongue. Nevertheleſſe the Lord ſhall
gather you together againe in faith, for
the hope of his mercy, for Abraham,
Iſaac, and Jacobs ſake. When he had ſo
ſaid, he commanded them to bury him in
Hebron. And he died ſleeping a good
ſleep, and afterward his ſons doing as he
had willed them, carried him back, and
buried him with his Fathers.

The Teſtament of *Joſeph*, made to his Children at his death, concerning Chaſtity and Patience.



Let Joſeph *teach thee*
Love and Chaſtity:
So ſhalt thou have
A long bleſſed life,
Void of all ſtrife,
Even to thy grave.

My Sonnes and my Brethren, heare ye Joſeph the welbeloved of Iſrael. My children, heare your Father. I have known in my life Envie and Death, with the which my Brethren would have deſtroyed me. For they hated mee, and God loved me: they would have killed me, and the God of my Fathers kept me: they put me into a pit, and the moſt High brought me out again: I was ſold as a bondman, and the Lord made me free, and his ſtrong hand helped mee. I was kept in hunger, and the Lord himſelf nouriſhed mee: I was left alone, and the Lord comforted me: I was ſick, and the Lord viſited me: I was in priſon, and the Saviour made me glad: I was faſtned in chaines, and the Lord unbound me: He pleaded my cauſe in the accuſations of the Egyptians; and not onely delivered me from Envie and Deceit, but alſo exalted me, inſomuch that Putiphar, chiefe Steward of Pharaohs houſe, did lend lodging, where I was

Joſephs afflictions.

God helpeth in diſtreſſe.

my life, by reason of a shameless woman, which intised me to do naughtinesse with her, through the flame of voluptuousnes burning about her breast. I was cast in prison for her: I was beaten and mocked for her, yet the Lord caused the keeper of the prison to be moved with mercy towards me. He forsaketh not them that feare him, neither in darknesse, neither in bonds, neither in tribulations, or necessities. God is not ashamed as man, neither dreadeth he as men, neither shaketh or shrinketh he for feare as earthly men. He is present in all places, and in their most grievous sorrowes he comforteth his. He goeth away for a season, to try the thoughts of their minde. He found me trusty in ten Temptations: and in every one I was constant and preserved. For sufferance is a great medicine, and causeth much goodnes. How often did the Egyptian threaten my death? How often was I punished, and yet the woman called me again? How often did she threaten me to die, because I would not have to do with her? She said unto me, Thou shalt ...overnance of me, and all that be ...it give thy self unto me, and

God never forsaketh his.

Joseph constant in tentations.

Sufferance what it is.

and obey my deſire, & thou ſhalt be Lord ouer us. But I remembred the words of my father Jacob, and entring into my chamber, made my prayer to the Lord, & faſted ſeuen dayes: yet I appeared vnto the Egyptian, in the ſelfe ſame eſtate of body, as if I had liued in pleaſures & delights. For they that faſt for GOD, receiue beauty of face. When I had wine giuen vnto me, I dranke none: and faſting three dayes, I tooke my meat daily, and gaue it to the ſicke and needy, and early I waked vnto the Lord, and wept for Memphetica the Egyptian, becauſe ſhe was euermore troubling of mee. Shee came vnto me in the night, as though ſhe would haue biſſed me. And firſt truly becauſe ſhe had neuer a ſon, ſhe fained to take me as her ſon. And I prayed to God to ſend her a ſonne: vntill which time ſhe embraced me, as though I had been her ſonne, and perceiued not the cauſe. And for a concluſion, ſhe drew mee to haue done fornication with her, and I remembring my ſelf, was ſorrowfull to the death. And when ſhe was gone out, I came to my ſelf, and ſorrowed many dayes: & perceiued her deceit and

A preſent medicine in temptation.

Not from meat, but from wanton fare.

A craftie practiſe of a woman.

ſpake unto her the wordes of the moſt high God, if peradventure ſhe might bee turned away from her pernicious concupiſcence. Many times as to a holy man ſhe ſpake flattering wordes to me, not without deceit, lauding my chaſtity before her Husband, which would utterly have deſtroyed me: both manifeſtly and ſecretly ſhee ſaid unto me, Feare not my Husband, for he is perſwaded of thy chaſtity. For if ſo be that any man ſhewed him of thee and me, he would not believe it. For because of this thing, I covered mee with ſackcloth, and laid me flat upon the Earth, and prayed unto Almighty God, that he would deliver me from this woman of Egypt. When ſhee could doe nothing this way, ſhee came unto me again armed with other reaſons: that is to ſay, that ſhee would faine learne the Word of God of me, and began to ſpeak after this manner. If thou wilt have mee to forſake mine Idols, follow my deſire, and I will perſwade my Husband the Egyptian to go from his Idolatry, and we ſhall walk in the law of thy God. I made [illegible] to theſe things: God will have [illegible] him with uncleanneſſe, neither

Flattery the devils ſweet bait.

A token of a zealous heart.

Hypocrites are of all religions for lucre.

[illegible]ble fa[illegible]

neither hath hee any pleasure in adulterers: and she held her peace, desiring to fulfill her concupiscence. And I fasted and prayed, that God might deliver me from her. Again at another time, she said unto mee: If thou wilt not doe adultery with mee, I will kill my Prince, and so by the law I shall take thee to my Husband. When I heard that, I rent my garment, and said, Woman, I pray thee be ashamed of these things before God, and fear God, and doe thou not such an abominable thing: Neither despaire utterly, that thou drown not thy self in thine owne evil: for if thou goe about, I shall utter and declare the thoughts of thine iniquitie. Shee fearing these things, prayed me that I would not bewray her naughtiness, and so departed. Yet again, she went about to beguile me with gifts, sending unto me all things that men have need of, and she sent me meat strewed about with inchantment. And as the Eunuch brought it in, I beheld and saw a terrible fellow giving me a sword with the dish, and I perceived that she went about to deceive me. And when hee gone, I wept, and touc[illegible]

Note the fruit of lust.

nor any other of her sending, for a good while after. A day after that, she came to me & said, What is the matter that thou hast not eaten of the meat? And I said unto her, Because thou hast poysoned it. Therefore thou shalt know that I will not come unto idols, but onely unto God. Now understand therefore, that the God of my Father by his Angel, hath shewed thy mischiefe unto mee, and I have kept the meat to thy shame, if perchance thou mightest repent, or learn that the malice of wicked doers prevaileth not against them that worship the Lord in chastity. And I took and did eat before her, saying, The God of my fathers, and the Angel of Abraham shall be with me, and then she fell down at my feet and wept. Then lifting her up, I exhorted her many wayes, and shee promised unto mee that she would never do such iniquity after that day. Yet because her heart was mourning, and did burn toward mee in adultery with sighs, coming from the depth of her stomack, shee cast down her countenance. The Egyptian her hus- [illegible] receiving her, said, Wherefore hol- [illegible] face? She answered,

Joseph did first admonish & not proclame.

The Name of God, & feare of infamie, pricketh the conscience: Note this.

I

I am euen ſorrowfull at the heart: and he comforted her that was not ſick: yet again ſhe entred in to me (her Husband being without) and ſaid: I am ſtrangled or choaked: either I will break my neck or elſe drown my ſelfe, without thou wilt obey me. And I perceiving that the ſpirit of Belial troubled and vexed her, prayed unto the Lord my God, and ſaid thus: Wherefore art thou vexed and troubled, all blinde in ſinne? Remember thy ſelf, for if thou do kill thy ſelf, the concubine of thy husband called Sechon, enuying thee, ſhall beat thy children, & deſtroy the memory of thee from the earth. And ſhe ſaid unto me, Haue done, haue done, I perceiue that yet thou haſt ſome care for me: I haue euen enough that thou defendeſt my life, and my childrens. I haue good hope in time to come, that I ſhall obtain my wiſhed deſire. And ſhe perceiued not that for the loue of my Lord God I ſaid ſo, and not for her ſake. Whatſoeuer he be, that followeth the concupiſcence of his moſt filthy and pernicious deſire, is made ſeruant unto the ſame, as this woman was. And if he heare any good

in the paſſion where-

drayweth the same to his pernicious or filthy desire. I say unto you, my Sons, that it was about five of the clock when she went from me, and I fell upon my knées, praying to God all that day, with the night following. And about the break of the day I arose weeping, that I might once be delivered from this Egyptian woman. Finally, she caught me fast by the garment, drawing me to have gone to bed with her. Then perceiving that she waxed mad, and that violently and with strength she held my clothes, I let my clothes slip from me, and fled away.

A remedy against temptation.

Then she complained to her husband of me, which put me in prison in the kings house. The day following after, I was sore beaten and cast in prison. And when I lay bound in fetters, this Egyptian Woman waxed sick for sorrow, and harkned how I lauded God, being in a House of Darkneſſe. For I rejoycing, with a glad voice, glorified my God, only that by such occasion I was delivered from the Egyptian woman. Yet she left not to stand harkning, & said, Have done, [illegible] the offer which I put unto thee, [illegible], & I will deliver thee from

from thy Bond, and bring thee out from the darkness: but all that could perswade me nothing, insomuch that in thought I was not inclined to any desire of her. For God loveth him better which fasteth in chastity, being in a prison of darkness, then him which taketh his pleasures with voluptuousnesse in a chamber of honour & riches. For if a man live in chastity, and desire glory (if God perceive it to be expedient for him) he giveth it unto him, as he hath done unto me. Many times as though she had been sicke, she descended unto me unlooked for, and heard the voice of my praying, and stood the more still. But when I heard her sigh I held my peace, for in her house she stripped her self naked, breasts, legges, and armes, whereby she might have kindled me into the love of her. For she was very faire, and gloriously adorned to have deceived me, but God kept me from her works. Therefore, my Sonnes, behold what sufferance with prayer and fasting doth. And therefore if you love Soberness & Chastity in Sufferance and Humility of the heart, the Lord shall dwell in you. for
briety: and when t

Joseph's singular chastity.

A property of a Harlot.

The commodity of prayer and suff

dwell in a man, although he chance to fall into envy, or into bondage, or ſlander, the Lord which dwelleth in him will for his chaſtitie not onely deliver him, but alſo exalt him, and glorifie him as he hath done me, for he is allwayes with him in word, in deed, and thought.

Joſephs lowlineſs in proſperity.

My Children, ye know well how my Father did love me, and yet I was never the prouder thereof in my heart. For though I was a child, I had ever the feare of God in my mind. When I grew unto age I moderated my ſelfe, and honoured my brethren whom I feared. I held my peace when I was ſold, becauſe I would not have the Iſhmaelites to know my ſtock and kindred, how I was the ſon of Jacob, a man of great ſtrength & power. Therefore have you in your deedes the feare of God, and honour your Brethren, for all men that obſerve the law of God, are loved of him. When I came with the Iſhmaelites to a certaine place called Indoclpe, and they demanded of mee what I was: and I ſaid (becauſe I would not reproove my brethren) that I was one of [illegible] Slaves. Then ſaid the [illegible] art no ſlave: for thy coun-

countenance doth ſhew thee what thou art. And he threatned me unto the death, yet for all that I ſaid again I was their ſlave. But when we came into Egypt, they began to ſtrive who ſhould have me for the mony that was paid: and they agreed that I ſhould abide in Egypt with a Merchant of their facultie, untill ſuch time as they had made their Merchandiſe and returned again: and God gave me grace in the ſight of the Merchant, that he gave me the charge of his houſe, and the Lord bleſſed him by my hand, for the Lord gave him plenty of Gold and Silver, & I was with him three months and five dayes. In this time, paſſed by Memphitica the wife of Putiphar in great glory, and ſhe caſt her eyes upon me, (for the Eunuches had ſhewed her of me) & ſhe ſhewed her husband of the Merchāt which was made rich in the hand of a yong man being an Hebrew, and thee ſaid they had ſtolne him out of the land of Canaan; Therfore do now judgement upon him, & take the yong man to be your ſteward, & the God of the Hebrewes ſhall bleſſe you, for grace from heaven is in hi-

her husband perſwar

An amiable countenance a token of a liberall mind.

A covetous heart like A

cauſed the Merchant to be ſent for, and ſaid unto him, What doe I heare of thee, that ſtealeſt ſoules out of the Land of the Hebrewes, in ſelling of Children? The Merchant fell down upon his knees, and prayed him, ſaying, I beſeech thee, Lord, ſhew me, for I know not what thou ſaiſt. Hee anſwered again, Where gateſt thou this Hebrew Childe? And he ſaid, The Iſhmaelites left him with me, untill they came this way again. When he had ſaid ſo, Putiphar ſaid, Bring the young man hither: and I being brought in, did reverence to the Prince of the Eunuches, for he was the third man in dignity with Pharaoh, and Prince of all the Eunuches, and he had wife, children, and concubines. And when he had taken me apart, he ſaid, Art thou bond, or art thou free? I anſwered, Bond. And he ſaid unto me, Whoſe bondman art thou? I anſwered him, The Iſhmaelites. And he ſaid againe unto me, How came it to paſſe that thou waſt made their bondman? And I ſaid: for they bought me in the land of Canaan: yet he did not believe me, ſaying: Truly thou

[illegible]mmanded me to be beaten.

[illegible]e ſpied me beaten,

at

at a window, and ſent unto her husband, ſaying, Thy judgement is unjuſt, for thou doeſt punish wrongfully the young man that is ſtolne. But because I changed not my word, yet againe was I beaten, and commanded to be kept at his commandement, till ſuch time as my maſters came. And his Wife ſaid unto him; Wherefore do ye keep in captivity the noble Child? it were more almes to let him go, and to beat you. She would fain have ſpied me in deſire of ſin, and I knew nothing of this. He ſaid again to Memphitica, It is not honeſt among the Egyptians, to take away another mans goods before he ſhew him of it. He ſaid that of the Merchant and of me, when I ſhould be impriſoned. After that, xviii. dayes, the Ishmaelites came, and they hearing that Jacob my Father was heavie for me, ſaid unto me, Wherefore is it that thou ſaidſt thou waſt a bondman, and now we know that thou art the ſonne of a great man in the land of Canaan, and thy father ſorroweth for thee in ſackcloth. Then I would fain have wept, yet I refrained my ſelf for ſhaming of my brethren know it not, for I e

A token of mercy, if it were not for an ill end.

Note a flattering woman.

A n-

they tooke counsell amongst themselves, whither or to whom they might sell me, lest I should be found in their hands, for they feared Jacob lest he should be revenged of them: for they had heard that he was mighty both to God and man. Then said the Merchant to them, Redeem him now from the judgement of Putiphar: they hearing this, went & asked for me, saying, that they had bought me for mony, & he delivered me. Memphitica spake unto her husband to buy me, for she said, I hear say they would sell him. And they sent an Eunuch to the Ismaelites, & desired to buy me, and when he could not bargain with them, he returned & shewed his Lady that they asked a great price for the child: she sent againe another Eunuch, saying, Although they aske two besaunces of gold, see that thou spare not for mony, but buy the child and bring him to me. He paid 80 golden crownes for me, & said to his Lady that he paid 100. and I perceiving this, held my peace, lest the Eunuch should have been searched. Behold, my sons, what I have sustained: love one of you

Thus the Righteous be bought and sold.

with continuance, cast out from your minds, for God de-

lighteth

lighteth in the concord of brethren, & hath pleasure also in the love & choice of a proved heart. For when my brothers came out of Egypt and knew me, I gave them their money, and never gave reproch unto them, but comforted them, & after the death of Jacob I loved them more abundantly, & all that ever he commanded me I did very gladly, & they marvelled because I suffered not them to be troubled for a small cause, for al that was in my power I gave them. Their children were reputed to me as mine own, and mine own children as their servants. Their life was my life, and their sorrow was my sorrow, and all their infirmity or disease was mine, my Land was their land, my counsel was the counsel of them, and I never exalted my self above them in pride for mine own worldly glory, but was amongst them as one of the least. Therfore, my sons, if ye walk in the Commandements of the Lord, the Lord shall exalt you and bless you in riches perpetuall. And if any man will doe evil to you, with meekness look that ye pray for him, and God shall deliver yo' from all evil. For behold for my long sufferance

Concord between brethren pleaseth God.

Josephs mercifull heart declared.

A Promise for them that pray for their enemies

God provideth for his Elect.

my Lord was given me to wife, & there was given to me with her an hundred talents of Gold, for God made them to ſerve me, & gave me beauty that I ſhould be as a flower above them that were fair in Iſrael, and he kept me unto mine age both in ſtrength and beauty, becauſe I was like to Jacob in all things. And what dreames I have ſeen, my children, now heare. There were xii. Hearts feeding, & mine were divided abroad in the earth, alſo I ſaw how that of Judah was a Virgin born having a white ſilken robe, and of her came forth an immaculate Lambe: And on the left hand of the ſaid Lambe, was as it were a Lion, and all Beaſts made againſt him, and the Lambe overcame them, and trod them under his feet, and in him joyed the Angels, the men, and all the earth. Theſe things ſhall come to paſs in their time, that is to ſay, in the latter dates. Therefore, my Sons, keep the commandement of the Lord, and honour Judah and Levi. For of them, to you, ſhall ſpring the Lambe of God, which by his grace ſhall preſerve all Gentiles and Iſ-

Joſephs dreames.

Chriſt propheſied.

kingdome of him is a kingdome that ſhal never paſs. For my

my kingdome ſhall be ended in you, as the keeping of an Orchard, for after the harveſt it ſhall appeare no more. I know right well that after my death the Egyptians ſhall trouble you: but God ſhall revenge you, & bring you to the promiſed land which he ſware to Abraham, Iſaac, and Jacob. But carry my bones with you: for in ſo doing, the Lord ſhall be in the light with you againſt the Egyptians, and Belial ſhall be in darkneſs with the Egyptians. Alſo carry with you your Mother Zilpha, and nigh unto the valley, neere unto Rachel bury her. When he had ſaid theſe words, he ſtretched forth his feet, and ſlept the ſleep of all the World. Then they imbalmed him with ſpices, putting him in a cheſt in Egypt after he had lived 110. years, who ſaw Ephraims Children unto the third generation. For unto Machir the ſonne of Manaſſes, were children born on Joſephs knees. After this all they of Iſrael bewailed him, and all the Egyptians with great mourning. For he had compaſſion of Egypt as of [illegible] own proper members, and afflicted [illegible] both with his labour and [illegible] them good at all tim[illegible]

The Teſtament of *Benjamin*, made to his Children at his death, concerning a clean minde.

what true faithfull love doth mean,
that lovers be:
not in lust,
See

The Teſtament of Benjamin.

THe copy of Benjamins words, which he uttered to his children, being of the age of an hundreth and twenty years. He kiſſed them and ſaid: As Iſaac was born in the hundreth yeare of Abraham, ſo was I in the hundreth yeare of Jacob: and becauſe Rachel died at my birth, I ſucked her Bond-woman Bilhah. For after that Rachel had born Joſeph, ſhee was barren twelve yeeres. And when ſhee had prayed to the Lord in thoſe twelve yeares, ſhee conceived and bare mee: for my father loved Rachel exceedingly, and wiſhed to ſee two Sons by her, and therefore I was called Benjamin, that is to ſay, the ſonne of my dayes, or the ſonne of my ſorrow, becauſe my mother died in the birth of mee. When I came firſt into Egypt, and that my brother Joſeph knew me, he ſaid to me: What ſaid they to my Father, when they had ſold me? I anſwered, They ſtained thy Coat with Bloud, and bringing it to him ſaid: See if it is thy Sons coat or no. He alſo ſaid unto mee:

Benjamin what it ſignifieth.

Ishmaelites took me, one of them stripping me out of my coat, gave me a thin shirt to put on, & lashing me with a whip, bade me run. And as he went aside to hide my garment, a Lion met him, and slew him, and his partners being afraid, sold me to their fellowes. You therefore, my Children, love the God of Heaven, and obey his commandements, following that good and holy man Joseph, and let your minde be set upon goodnesse, as ye know that mine hath been. He that hath a good minde looketh rightly upon all things. Fear God, and love your neighbors, and then although the spirit of Belial tempt you to all naughtinesse, to trouble you, yet shal it not get the uppermost hand of you, no more then it did of my brother Joseph. How many folk would have killed him, and yet God still defended him? For he that feareth God, and loveth his neighbor, cannot be wounded of the aiery Spirit Belial: and hee that is shielded with the fear of the Lord, is safe from harme both of man and beast, and cannot be overcome [illegible] he is helped by the love of God, [illegible]wards his neighbour. For [illegible] father Jacob to pray for

Josephs distresse revenged by God.

Temptation shall not overcome them that fear the Lord.

for my brethren to the Lord, that he would not lay unto their charges, the miſchiefe that they had deviſed againſt him. Whereat Jacob cryed out, O ſon Joſeph, thou haſt overcome my heart. And therewithall embracing him, he kiſſed him two hours together, and ſaid: In thee ſhall the prophecy of Heaven be reſembled to the full, concerning the Lamb of God, and Saviour of the world, that the unſpotted ſhall be delivered for the wicked doers, and he that is without ſinne, ſhall die for the ſinners in the blood of his teſtament, to the ſalvation both of the Gentiles and of Iſrael, and he ſhall dash Belial and all his ſervants. My Children, look upon the end of that good man, and follow his mercifulneſſe with a good mind, that you alſo may have a Crown of glory upon your heads. A good man hath not a dark eye, for he is mercifull and pitifull to all men, yea though they be ſinners, and have deviſed miſchief againſt him: and he that doth good, overcometh evil 1 by the defence of goodneſſe, and loveth 2 the righteous as his owne ſoul. If ano[t]
3 man be honoured, he e
if a man be enriched, it

Joſeph a right figure of Jeſus Chriſt.

A good man.

1 Overcometh ev[il]

4 Praiſeth the valiant.
5 Defendeth him that feareth God.
6 Admoniſheth the Sinner.
7 Pitieth the poor.
The example of a godly man converteth Sinners.

If a man be ſtrong 4 or valiant, he praiſeth him, and believing him alſo to be chaſte, he defendeth 5 him that hath the feare of God. He worketh together with him that loveth God, and if a man forſake the 6 Almighty, he warneth him to returne againe. Whoſoever hath the grace of the good ſpirit, him doth he love as his own life. He 7 pitieth the poore, ſuccoureth the weak, and praiſeth and honoureth God. My children, if ye have a good mind, evil men ſhall ſtand in awe of you, and unthrifts ſhall for very ſhame be converted to goodneſſe. So that covetous men ſhall not only depart from their nigardlineſſe, but alſo give of their abundance to the needy. If ye be good doers, both uncleane ſpirits ſhall flee from you, and ſhrewd beaſts ſhall ſhun for fear of you. For where the regard of good works is in the minde, there darkneſſe flyeth away. For if he doe wrong to any holy man, he is ſory for it: And if a holy man receive wrong, he pitieth the doer, and putteth it up with ſilence. And if any man

ay a righteous ſoule, and the righte-

s betraper, the betraper is

d, and the Righteous

becomet

becometh much more notable afterward, as did my Brother Joſeph. The guileſull ſpirit of Belial hath no power over a good mans mind: for the Angel of peace guideth his ſoule. He looketh not affectionately upon corruptible things, nc raketh together riches in the deſire of voluptuouſneſs. He is not delighted with pleaſures. He grieveth not his neighbour, he ſtuffeth not himſelf with meat, neither wandreth he in the pride of his eyes: For the Lord is his portion. He taketh no glory for giving good counſell: he paſſeth not how men diſhonour him, neither can he skill in any fraud or guile, untruth, ſtrife, or ſlandrouſneſſe: for the Lord dwelleth in him, & inlighteneth his mind, and he rejoyceth before all men in a good time. A good minde hath not two tongues; one to bleſſe with, and another to curſe with: one to ſlander with, and another to honor with: one of ſorrow, and another of joy: one of quietneſs, and another of trouble: one of diſſimulation, and another of truth: one of poverty, and another of riches: but it hath one only diſition pure and uncorrupt hath no double ſight r

The properties of a righteous man.

For in all things that he doth, speaketh, or seeth, he knoweth that the Lord beholdeth his heart, & therefore he cleaseth his minde that hee may not be found faulty, before God and man. But all the works of Belial are double, and utterly voide of simplicity. Wherefore, my children, shun the naughtinesse of Belial: for at the first he delighteth those that obey him, but in the end he is a sword, and the father of seven mischieses. For when the minde hath once conceived by Belial, it bringeth forth first envy, secondly desperatenesse, thirdly sorrow, fourthly bondage, fiftly needinesse, sixtly troublesomnes, & seventhly desolation: and for that cause was Cain tormented with seven punishments by God, for in 7. yeares together God brought every yeare a new plague upon Cain. Two hundreth years he suffered, and in the nine hundreth yeare, the earth was made desolate with the Flood, for his righteous brother Abels sake. In seven hundreth years is Cain judged, and Lamech in seventy times seven: for

Disobedience the father of seven mischiefs.
1 Envy.
2 Desperation.
3 Sorrow.
4 Bondage.
5 Needinesse.
6 Trouble
7 Desolation.

An example of Cain.

that [illegible] like Cain in spightfulnes & [illegible] their brethren, shall be same punishment for ever

even as he was. You therefore, my children, eschew malice, envy and hatred towards your brethren, and cleave to goodnesse and sincerity. He that hath a mind clean in love, looketh not upon a woman in way of lechery. For he hath no defiling in his heart, because the spirit of the Lord resteth in him. For as the Sun is not defiled by shining upon a puddle or dunghill, but rather drieth up and prieth away the stinke: even so a pure minde striveth against the uncleannesse of the earth, and overcometh it, but is not defiled it selfe. And I perceive by the sayings of the righteous Enoch, that there shall be evil deeds among you. For you shall defile your selves with the fornication of Sodome, and perish all save a few, and multiply inordinate lusts in women and the reigne of the Lord shall not be among you, for he shall take it away suddenly. Nevertheless the Lords Temple shall be made in our portion, & it shall be glorious among you. For the Lord himself shall take the Kingdome upon him, and the twelve Tribes shall be gathered to there, and all Nations shall [illegible] the most High

An apt similitude to a mind resisting sins.

A prophecy of the Nativity of

in the viſitation of his onely begotten. And he ſhall enter into the firſt Temple, and there the Lord ſhall ſuffer wrong, and be deſpiſed, and be lifted up into a piece of timber. And the veile of the Temple ſhall be rent aſunder, and the Spirit of the Lord ſhall come down upon the Gentiles, poured out as fire: and riſing up from the grave, he ſhall aſcend from earth to Heaven. He ſhall remember how baſe he hath been upon earth, and how glorious he is in Heaven. When Joſeph was in Egypt, I longed to ſee his perſon, and the forme of his countenance. And through the prayers of my Father Jacob, I ſaw him awake in the day of his full and perfect ſhape. Now therefore, my Children, know you that I ſhall dye. Wherefore deale every of you truely and rightfully with his neighbour, worke ye juſtly and faithfully, and keep ye the law and commandement of the Lord: for that doe I teach you in ſtead of all Inheritance: And give you the ſame to your Children for an everlaſting poſſeſſion. For ſo did [illegible]ham, Iſaac, and Jacob, they gave us for an Inheritance, ſaying, Keep the Commandements

Of his paſſion.

Matth. 27.

Of the coming of the Holy Spirit.

Of his Aſcenſion.

till he reveale his ſaving health unto all nations. Then ſhall ye ſee Enoch, Noah, Sem, Abraham, Iſaac and Jacob, riſing at his right hand with joyfulneſſe. Then ſhall we riſe alſo every of us to his own Scepter, worſhipping the king of heaven which appeared on earth in the baſe ſhape of man. As many as beleeve in him, ſhall reſoyce with him at that time. And all theſe ſhall riſe againe to glory, and the reſidue unto ſhame. And the Lord ſhall firſt of all judge Iſrael for the unrighteouſneſſe committed againſt him, becauſe they beleeved not in God that came in the fleſh to deliver. Then ſhal he judge all Nations, as many as beleeved not in him when he appeared upon earth, and he ſhall reprove Iſrael among the choſen of the Gentiles, as he reproved Eſau in the Midianites, that ſeduced his brethren by fornication and Idolatry, who were eſtranged from God, and fell away from the Inheritance of the children, becauſe they feared not God. But if you walke in holineſs before the Lord, ye ſhall dwell in Hope again in me. And all Iſrael be gathered to the Lord

A propheſy of the laſt coming of Chriſt. The Reſurrection and Judgement deſcribed.

ore be called a rab-

your Robberies sakes, but I shall be called the Lords Workman, which giveth food unto such as doe good. And in my seed shall be raised up the Beloved of the Lord, whose voice shall be heard upon the earth, and he shall give new knowledge, and enlighten all Nations with the light of understanding, and shall come up to save Israel. He shall take from them as a Wolfe, and give to the Synagogue of the Gentiles, and continue in the Synagogue of the Gentiles to the worlds end. He shall be among their Princes as musicall melody in the mouths of all men, and his doings & sayings shall be written in holy books. He shalbe the Lords Dearling for evermore. And as concerning him my Father Jacob taught me, saying, He shall amend the defaults of thy Tribe. And when he had ended these sayings, he comanded his children to carry his bones out of Egypt, and to bury them in Hebron by his Fathers. So Benjamin died a hundreth and five and twenty yeares old, [illegible] good age, and they put him in a [illegible] and in the fourscore and eleventh departure of the Israe[illegible] and there brethr[illegible]

prophecy of the nativity of Christ.

Christ described.

Christ wipeth away our sins.

cc

conveyed their Fathers bones privily againe into the Land of Canaan, and buried him in Hebron, at the feet of his Fathers, and returned againe out of the Land of Canaan, and dwelt in Egypt, till the day of their departure thence altogether.

FINIS.

How these Testaments of the twelve Patriarchs were first found, and by whose meanes they were translated out of Greek into Latine.

THese Testaments were hidden and concealed a long time, so as the teachers and the ancient Interpreters could not finde them. Which thing happened through the spitefulnesse of the Jewes, who by reason of the most evident, manifest, and often Prophecies of Christ, that are written in them, did hide them a long while. At length the Greeks, being very narrow searchers out of ancient writings, sought these Testaments warily, and got them more warily, and translated them faithfully out of Hebrew into Greek. Nevertheless, this writing continued yet still unknowne, because there was not any man to be found that was
[illegible] both in the Greeke and Latine,
[illegible] interpreter that might pr[illegible]
[illegible]tion of this noble work, un[illegible]
[illegible] the f[illegible]ond.

ligent ſearchers as farre as *Greece*, to fetch him a copy of the ſaid writing, without reſpect of their charges, which he bare moſt liberally. Therefore, to continue the memories of thoſe moſt lightſome Prophecies, to the ſtrengthening of the Chriſtian faith, that reverend Biſhop did in the yeare of our Lord, 1242. tranſlate them painfully and faithfully, word for word out of Greek into Latine (in which two tongues he was counted very skilfull) by the help of Mr *Nicholas Greek*, Parſon of the Church of *Datchet*, and Chaplain to the Abbot of St *Albons*, to the intent that by that means the evident Prophecies which ſhine more bright than the day-light, might the more gloriouſly come abroad, to the greater confuſion of the *Jewes*, and of all hereticks and enemies of the Church of Chriſt,

to whom be praiſe and
glory for ever,
Amen.

AT LONDON
d for the Compan
Stationer

UMI